heauens and the earth.

(b) The father of our Lord Iesus Christ (c) and my father for Christ his sake. (For hee hath chosen all the faithfull in Christ, to bee his children: And loueth them.) The father.

Who is so (d) almightie: that hee made the heauens and the earth, and all thinges therein: with his word. And doth still so preserue rule and gouerne them: that nothing happeneth in this world, but by his determination, will, and foreknowledge. Almighty: maker of heauen and earth.

It is God onely, that giueth faire weather and foule weather: plentye and all things else, as pleaseth him. There is not any thing that happeneth to me in blessings or punishments, but by the appointment and foreknowledge of almightie God. Whereby I knowe that the deuill is not able to doe any hurt to me, vntill God suffer him for my punishment: and that only so farre as he giueth the deuell leaue. The wicked spirites, the wicked people, and the wilde beasts: are the messengers of God; to execute his iudgementes and punishmentes.

(c) This almighty God is so wonderfull, mighty and incomprehensible: that

The Principles of the *true Christian religion : breifelie* selected, out of manie *good Bookes.*

First reade: and then iudge.

Ioh,17,2,3,& 3,16.

The Godly ioye of a true Christian is: to knowe the onely God, in Christ. So shall hee obtaine the eternall ioyfull life.

1.Tim,4,8.

Godlinesse is good vnto all thinges: As a thing which hath promises, in the life that is now: And in the life to come.

1590.

BODLEIANA
BIBLIOTHECA

To the Christian Reader.

EVery Christian ought to haue great care, to ground him selfe in the principles of christian religion,

(a) Vpon the sure rocke of the holie Scriptures: that he bee not caried awaie with euery winde to a newe religion (nor vnto hereticall opinions) nor wauering in his faith. (a) 2. Tim, 3. 16. 17. Acts, 17. 11. & 19. 28. Ioh, 5. 39. Reue, 3. 15. 16. Iam, 1. 6. 7. 1. Pet, 3. 15. 16.

(b) For except a man beleeue the Catholicke faith vndoubtedlie, with an assured beleefe: he cannot be saued. (b) Mar, 16. 16. Ioh, 3. 18. 36. & 12. 48.

(c) The consideration hereof maie stirre vppe euerie Christian, to search the holie Scriptures: to learne to knowe (c) Act, 17. 11.

Christ: and howe to attaine vnto ſalu-
uation..

(Theſe thinges cauſed me, to ſelect and write this little booke, for mine owne inſtruction.)

Reade diligentlie (this little booke) and (I doubte not) you will acknowledge to haue receiued profite, worth your paines. Thus wiſhing the encreaſe of the knowledge of God, to al people: I commend you to his gratious protection. Aprill. 1590.

Thine in the Lord.
Swithune Butterfeild.

EVery Christian which desireth to attaine eternall life in heauen; must knowe howe condemnation and sinne came on all men, by the offence of one first father Adam (from whom wee are all discended) And therefore hee, and his posteritie accursed. Rom,5.18.19.

And how that condemnation and curse is put from vs: (and the ioyfull eternall life attained) Onely, by the mercye of God: through faith in Iesus Christ our sauiour. Ioh,17.2.3. Rom,5.18.19.

Therefore euerie Christian must know, what hee must beleeue; and howe to serue God: Thereby to obtaine forgiuenes of all his sinnes in this life: that hee may attaine vnto eternall life in heauen. Mar,16.16. Mat,16.26.27. Ephe,1.4. 1.Pet,1.15.9. Ioh,3.18.

The faith in Iesus Christ, which wee must beleeue; and the true seruing of God, according to his holy will: Is breifely compriſed in the Creede: The tenne commaundementes of almightie God: the Lords prayer: and the right vse of the holy Sacramentes. Ioh,17.2.3. Mat,22.37.to 40. Gal,5.14.

So Religion consistes in faith, and obedience.

The Creede, teacheth what we must beleeue.

The tenne commaundementes, sheweth vs our dutie towardes God: and our dutie towardes our neighbour.

The Lordes prayer, teacheth vs how we must pray; and for what, we must pray.

The holy Sacramentes are ordeined to be holy signes, and assured tokens to vs; of the mercy of God, and forgiuenes of sinnes: For the merites death and passion, of Christ Iesus our sauiour.

These foure parts containeth faith (which is the beleeuing of the Gospell.) The Law, Praier, and Sacramentes. (Or more shorter. The Lawe: and the Gospell.)

Those articles of faith which wee must beleeue: are these that followe. Commonlie called the Apostles Creede.

The Creede.

I Beleeue in God, the father almightye maker of heauen and earth.

I beleeue in God.

All my hope, trust, and beleefe, for al things I shall neede (either heauenly or earthly) is in the same (A) onely very God, that made the heauens

heauens and the earth.

(b) The father of our Lord Iesus Christ (c) and my father for Christ his sake. (For hee hath chosen all the faithfull in Christ, to bee his children: And loueth them.) The father.

Who is so (d) almightie: that hee made the heauens and the earth, and all thinges therein: with his word. And doth still so preserue rule and gouerne them: that nothing happeneth in this world, but by his determination, will, and foreknowledge. Almighty: maker of heauen and earth.

It is God onely, that giueth faire weather and foule weather: plentye and all things else; as pleaseth him. There is not any thing that happeneth to me in blessings or punishments, but by the appointment and foreknowledge of almightie God. Whereby I knowe that the deuill is not able to doe any hurt to me, vntill God suffer him for my punishment: and that only so farre as he giueth the deuell leaue. The wicked spirites, the wicked people, and the wilde beasts are the messengers of God; to execute his iudgementes and punishmentes.

(c) This almighty God is so wonderfull, mighty and incomprehensible: that

my minde (nor any man whatsoeuer) is not able to conceiue what hee is. But Christ hath taught vs: that this our good God and father, is a spirite.

(a) Of God.

(a) Gen 1, Ioh, 1, & 17, 3. 1, Tim, 2, 5. 1. Cor, 8, 6. Eph, 4, 5, 6. Deu, 6, 4. Ier, 10, 10, 11 1, Tim, 1, 17. Ier, 23, 24. Ioh, 4, 24.

(b) The father of Christ Iesus

(b) Math, 1, 18, 20, & 3, 17. Luk, 1, 32, 35. Ioh, 1, 14. Rom, 15, 6.

(c) And my father.

(c) Rom, 8, 15, Gen, 1, 27, & 2, 7 Ioh, 1, 12. Gal, 4, 6. Eph, 1, 5, 6. Ioh, 20, 17, 1, Ioh, 3, 1. Rom, 5, 8.

His almighty prouidence: so that nothing happeneth, but by his appointment.

(d) Ephe, 1. Leui, 26. Psal, 89. 10. & 91 Heb, 1. 3. Math, 6. 31. &c. Luke, 21. 15. 1. Pet, 5. 18. Pro, 8. 15. Esay, 3. 2. 1. Cor, 2. 7. Ro, 9. 20. Deu, 11. 14. 15. 25. & 32. 39. Ma. 10. 29. 30. 31. Psal, 34. 7. Math, 18, 10. Gen, 19. 22. 2. Sam, 24. 1. Kings, 22. 22. Math, 8. 31. Iob, 1. 7. 8. 12. Psal. 104. 14. Acts, 17. 25. &c, Iob, 37. 5, & 38. 27. Exo. 21. 13. 2. Sam, 17. Gen, 45. 7. 8. Exod, 3. 21. & 4. & 23. 20. Iudg, 6. & 7. 1. King 17 & 20. & 22. 2. Kings, 6. & 7. Psal, 34. 37. & 127. 1. Cro, 29. 11, 12. Dan, 6. 22. Act. 12 Eze, 14 9 Amos, 3. 6. Psal, 76. 2. Esay, 3. & 47. 5. Zach, 8. 10. Esay, 44. 24. 25. & 45. 6. 7. Leui, 19. 31. Deut, 18. 10. 11. 12. Ier. 10. 2, 23. Pro, 16. Eccle, 11. 4. Deut, 32. 39

Pro.

Pro, 20.24. Act, 17.26.27.28. Exod, 21.
13. Deut, 19.5. Iosua, 11.20. Ionas 1.4.1.
King, 12.15. Iud, 9.23.24. 1. Sam. 16.14.
1. King, 22.21.22. 2. Kin, 17, 26. & 24.3
2. Cor 4.4. 1 Sam, 2, 25. 2. King, 7. Ier, 43
11. 2. Thes. 2.9.10.11. Iob, 1.10.12. Ro 8
27. Esay, 57.1. & 54.16. Pro. 16.3.7. Iere.
42.11.12.

(z) Iere, 23.24. Acts, 7.48.50. Ioh. 4.24.

What God is 2

AND in Iesus Christ his onely sonne our Lorde.

And in Iesus Christ.

And I beleeue in Iesus Christ; that hee is that (a) sauiour which God promised, frō the beginning of the world: and is also (b) my sauiour. And I beleeue, that God will be mercifull vnto me; and (c) forgiue me my sinnes for his sake.

Christ Iesus hath reconciled all the faithfull vnto God; by the sacrifice of his death. And is the ransome for our redemption (for it pleased almighty God, to haue his iustice so satisfied).

Christ hath (d) wrought and done for me, all that is needfull for my saluation: if I beleeue in him, and trust in his death and merites. Whatsoeuer Christ hath wrought for mans saluation, perteineth also vnto vnto me; and I shall be parta-

pertaker thereof.

We muſt not (E) any where elſe ſeeke ſaluation: but onely in Chriſt. That as by the offence of our father Adam (who was the firſt man in this world) condemnation came on all men: and therfore he, and his poſteritie; from whence we are all deſcended, accurſed: So ther is no meanes to bring vs from this curſe and eternall damnation, but only by Ieſus Chriſt our Lord: for by him God promiſed ſaluation, from the beginning of the world.

1. Cor, 10, 1, to 5.
Iohn, 8, 56.

Wherby the holy fathers before Chriſts comming (in the fleſh) were ſaued by beleeuing, that the ſauiour Chriſt ſhoulde come to redeeme them; and obteine of God forgiuenes of their ſins: & wee are ſaued by beleeuing Chriſt is come: and hath wrought all that is needefull for our ſaluation.

Faith.

So by (F) our true faith, Chriſt his righteouſnes is made ours: by beleuing, that the once offering of his body and bloud is a full ſatisfaction for our ſins to God the father. And that by his obedience and fulfilling of the law of God: we ſhal be made righteous & iuſt before God.

For

For as by the disobedience of our first father Adam, wee are all made sinners: So by the obedience of Christ Iesus, all the faithful are made righteous. Al those are made righteous by Christ, which do beleeue and trust in his death & merits: & do repent and amend their wicked liues.

Se more at large for faith: after in the 10. article and at the end of the Creede.

(A) Gen, 3.15. & 22.18. Gal, 3.16. Ge. 26.4. & 28,14. Deut, 18, 18.19. Esay, 7. 14.15.16. & 9.6.7. & 11. & 42. & 53. Ier. 23.3 to 9. & 33.14. to 19. Mic, 3. & 5.2,5 Zach, 9.9. to 16. & 11.12.13.16. & 12 10. Mala, 3.1.2. Math, 1.21. 1. Pet, 1.19. 20. Iohn, 1.

(a) Christ promised from the beginning, & is that sauiour promised.

(B) Math, 1.21. Iohn, 1.1.2.3.4.19. 1. Cor, 1.30. Eph, 1.5.7. & 2.16. Col, 1. Act. 5.31. Rom, 5.10. & 8. 2. Tim, 1.9.10. 1. Io. 2,2, Ioh, 20.31. & 3.36.

(b) Christ is my sauiour.

(C) Esay, 53. Ioh, 20.31. Acts, 4.12. & 5. 31. & 13.38.39. Rom, 3.24.25.26. & 4.25 & 5.1. Cor, 1.30. 2. Cor, 5.18.19.21. Gal. 3. 13.14. & 4.4.5.6.7. Eph, 2. Col, 1.13, &c. 1. Thes. 5.9.10. 1. Tim, 2.5.6. 2. Tim. 1.9.10. Tit, 2.11, &c. & 3.4. to 8. Hebr. 9. & 10. 1. Pet. 1.18.19. & 2.24. Reuel, 5.10. Phil, 3. 20.21. 1. Ioh, 2.2. & 1.2. Rom, 8.1.26.27.

(c) God wil forgiue me my sinnes, for Christ his sake

(D) Ioh. 19.30. Luke, 22.37. Ioh, 20.31. & 14.11. to 16. 1. Ioh. 3.22.23.24.

(d) Christ hath done all that is needfull for my saluation.

(e) Acts

There is no saluation, but onely by Christ.

(f) By faith christ his righteousnes, is ours.

(e) Acts, 4. 12 & 5. 31, & 13, 38, 39. Col. 1, 14. 1. Thes. 5, 9, 10. Hebr, 9. Gal, 3. 4. Ioh. 3 18. 2. Thes, 1, 8, 9, Ioh, 14, 6.

(f) Hebr, 3, 14. & 7, & 9, & 10. Gal, 3, 14 16. 1, Cor, 1, 30. Rom, 5, 19, 21. Acts, 3, 17. 2, Tim, 2, 19.

His only son.

Christ Iesus is the onely sonne of God: because his manhoode was begotten of the holy Virgin Saint Mary, by the holy spirite of God: by that onely power; (without any acte of man).

Albeit we are the children of God, by grace, and adoption by Christ; and that God created vs: yet hee begatte none (in that order) with his holy spirite but only Christ Iesus our Sauiour: (a) Therefore he is the onely naturall sonne of God.

(a) Christ is the naturall, and onely sonne of God.

(a) Io, 1. Mat, 1, & 3, 17. Lu, 2. 1. Rom, 1, 3, 4.

Our Lord.

Christ Iesus is our Lord. For God is wel pleased in him (a) & hath giuen ouer to him all power in heauen and earth: that he shold giue eternal life, to al those ý beleue in him.

The (b) fulnes of the godhead and almighty power, dwelleth and abideth in Christ bodily (as my soule dwelleth in my body). And he hath redeemed vs: & doth rule and gouerne the whole world.

(c) And by his almighty power and

wor-

working of the holy Ghoſt hee maketh all the faithfull to be his members, and to be one with God, as God, is in him, and he in God. And ſo the faithfull haue Chriſt dwelling in thē, and are his members; and owe to him honour and reuerence, as they honour the father: therefore he is our Lord.

(a) God hath giuen allpower to Chriſt.

(b) The fulnes of the almighty power and godhead is in Chriſt: and he is our lord, and ruleth althings

(c) The faithful haue Chriſt dwelling in them, and are his members: and he is their heade.

(A) Math, 28, 18, Ioh, 17, Ioh, 1, Ma, 17, 5 & 3, 17, Ioh, 3, 35, & 13, 3, & 17, 2.
(B) Io, 1, Co, 1, 15, Io, 3, 13 35, Ma, 28, 18 Io 13, 3, 1, Ro, 15, 24, 25, Ac, 10, 36 Ro, 14 9
(C) Ioh, 17, 21, 22, 23, 1, Cor, 12, 27, & 6, 15, 17, 19. Eph, 5, 23, 30, & 1, 22, Rom, 12, 5, & 8, 9, 10.

3

WHich was conceiued by the holye ghoſt, borne of the Virgin Mary.

Which was conceiued by the holy ghoſt

This Ieſus my ſauiour, in whom I beleeue: was conceiued in the wombe of the holy Virgin Saint Mary (A) by the onelie power of the holy ghoſt. (And was borne and formed of her ſubſtance).

Although the holy Virgin was betrothed to Ioſeph to take him for her huſband, and therfore acknowledged hym as her husband: Neuertheleſſe Ioſephe knew not her body (at any time before this Ieſus our ſauiour was borne). Chriſt

Iesus, conceiued of the holy Virgin without sin, by the power and vertue of the holy ghost.

This Iesus our sauiour (B) is the seede of the woman, and of Abraham: In whom all the nations of the earth shalbe blessed.

And hee was borne very man: of the holy Virgin formed and framed of her substaunce. Beeing borne first a younge babe, and after grewe vnto mans state as we doe: and liued here on the earth vntil the thirtie three yeere of his age. Hee hungred and thirsted, slept, and was werie of trauell: Thereby shewing that hee was perfect man. And also by his wonderfull miracles, shewed him selfe to bee perfect God.

(C) Christ as concerning his diuine nature is very God: he descended mer- ueilously from heauen, and yet his diuine nature left not heauen. His diuine power and maiestie filled the whole worlde as God. And where it is said the word was made flesh: that is to bee vnderstoode, That Christ vnited and ioyned the manhoode to the Godheade: So as the Godhead had his seuerall propertie, and was not

Iohn, 1.14.

not infuſed or turned into fleſhe, nor mingled with the bodie: but had his ſeate in the manhoode; As my ſoule hath in my bodie. For my ſoule is not my body; nor my body is not my ſoule: But either of them haue their ſeuerall properties remaining. So is Chriſt: one God in ſubſtance with the father and the holy ghoſt: And perfecte man alſo: as I am in all thinges (ſinne excepted). It was his wil to be merueilouſly conceiued in the virgins wombe, and to dwell in her wombe for a time, and of her to be borne: and to be conuerſant heere on earth vntill the thirty three yeere. And ſo was the ſonne of God, as begotten of the fatheralmightie: and the ſonne of man, and ſeede of Abraham, by being borne and nouriſhed in the wombe of the holy Virgin Sainte Marie.

(a) Chriſt Ieſus was conceiued by the holy Ghoſt.

(b) Chriſt is the ſeed of the woman and of Abraham in whom we are bleſſed: And is very man.

(c) Chriſt is very God, and very man: vnited together.

(A) Math,1,18.Luke,1,35.Ioh,1,14.

(B) Gen,3,15,& 22,18.Eſay,7,14.Ma. 1,18,Luke,1,31,& 2,7.Acts,3,25.Gal,3,8, & 4,4.5.Gen,12,3,& 18,18.Ioh,4,6.Mat, 4,2.Luke,2,40,& 19,41.

(c) Ioh,1.10,8,42,& 17,5,21,& 10.30 Rom,1,4,& 9,5.Heb,1,3,5,8. Col,1,13,& 2,9,Math,3,17.Ephe.4,9,10.Math,28,20.

4 HE ſuffered vnder Pontius Pilate was crucified, dead and buried.

He ſuffered vnder Pontius Pilate.

(A) Chriſt ſuffered vnder Pontius Pilate: when hee was gouernour ouer the Iewes in Iurie.

Chriſt then ſuffered his manhood to be moſt wickedly betrayed, by Iudas his own diſciple: and to be moſt falſely and malitiouſly accuſed by the Iewes; condemned and ſcourged; with other vile abuſes: And finally ſuffered his manhode (or mans nature) To be put to death on the croſſe, as a malefactor. Becauſe it was ſo appointed by God from the beginning of the world: that the ſame manhoode, (or mans nature) ſhould be put to death and ſuffer thoſe iniuries; for a ſacrifice and redemption: for the ſins of all the world.

Was crucified

Chriſt was crucified: hee, in all his lyfe time heere on the earth, ſuffered paine and greife for our ſinnes.

Chriſt yeelded himſelfe (in our place and ſteed) to ſatisfie God (his father) for

our

our sins: and by his death and extreame torments, he appeased the wrath of God towardes vs; and reconciled vs to God: and so by his death, hath deliuered vs from the tiranny of the deuill, and from eternall death: if wee beleeue in him.

God was displeased with vs for the offence of our first father Adam, and in his iustice he would not leaue that sinne vnpunished; euen to Adams whole posteritie. For that we were not able to satisfie his wrath; therefore Christ Iesus came pure and innocent, and obeyed God his father in all thinges, and fulfilled the lawe: and suffered his manhoode to bee put to a vile death on the crosse, that his obedience and death might bee a raunsome for our sins, to God his father. And that the sinnes of all that truely beleeue and trust in him: might be laid vpon him and forgiuen them. And so by faith in Christ Iesus (and trust in Gods mercie, for his sake, we are absolued, & obteine remission of our sinnes: and be reconciled to God.

ANd buried.

And buried

(A) Christ his manhood being dead: was buried after the common maner of men. And his bodie lay in the graue till his resurrection.

The stone ouer the graue where Christ was buried (vntill his resurrection) was kept with souldiers: whereby appeareth euident the very death of his manhoode, and the separation of his soule from his body. And so by his death the mysterie of our redemption was accomplished: the wrath and anger of God appeased: and peace made betweene God and vs. Our redemption dependeth wholy of the death of the manhood of Christ: for the ransome for our sinnes, is his death and passion.

Christ suffred his manhood to be put to death: for to be a sacrifice & attonemét, for the sinnes of all the elect and faithfull.

(A) Mat, 27, 24, &c, Luk. 23, Iohn 19. Acts 2, 23, & 4. 27, 28. Luk. 24, 26. 2. Cor. 15, 18, &c. Ephe. 2, 16. Col. 1, 20. Esay. 53, Gal. 3, 13, 14, & 4. 4, 5. Deu. 21, 23. Gal. 1 4. Eph. 1, & 2. 11. &c. Col. 1, & 2. 1. Pe. 2. 24. & 3, 18. & 4, 1. Ro. 5, 8, &c. Heb. 2, 14, 15 & 7, 24, &c. & 9, 11, &c. & 10. 12, &c. Ro. 8, 1, 2, 33, 34. 1. Ioh. 1, 7. Apo. 1, 5. 1. Tim. 2,

2,5.2.Tim.1,9,10.1.Iohn.2,1,2,& 4.10, Ioh.3,16.& 6,51.Rom.1,16.17, & 3,24 25.Act.4,10.12,& 5,31,& 10,43.1.Cor. 15,3.Mar.10.45.

(B) Mat.27.57,&c.Mar.15,43.&c.Lu. 23,52,53.Ioh.19,40,41.Mat.12,40.Act. 13,29.1.Cor.15,4.Lu.22,37.Ioh.20,31.

(b)Christ his manhoode being dead, was buried.

HE descended into hell.

He descended into hell.

(A) Christ suffered for me(& all mankind) in his soule and manhood, The paines and torments of hel: (which is due vnto the wicked)therby to redeeme me(and all those that beleeue in him)from hell,and from the eternal death.Also he suffred the punishment due to our bodies and soules:both by death of his manhood, and by the torments and anguish of his soule.

(B) Christ by his death hath vāquished and ouercome the deuil, sinne & death. And by the vertue of his death, he stroke a great terror into the deuils & wicked: wherby they knew that christ(in his māhood)hath vāquished & ouercom them.

(A)Esa.53,6,10,Mat.26,38.& 27,46,50 Luk.22,42,44.Ioh,12.27.Luk.23,43,46. Mat.12,40.Lu,11.29,30,Act,2,31,Ps.19,10.

(a)Christ his sufferings and torments.

(B) Hebr,2.14.15. Col,2.15. 1.Cor,15. 24,25. 1.Pet,3.18,19,20. 2.Tim,1.9.10.

5 THe third day hee roſe againe from the deade.

The third day he roſe againe.

(A) Chriſt the third day after his death roſe againe, by his diuine power, and vnited his Godhead and ſoule and bodie together: and in his manhoode tooke life againe.

Our ſauiour Chriſt by the ſpace of fortie daies (after his reſurrection) often ſhewed him ſelfe aliue, in his manhoode vnited to his Godheade (by many infallible tokens) and was conuerſant with his diſciples, and was ſeene of more then fiue hundred brethren at once. The ſame body which ſuffered, and was put to death: did riſe againe, and was glorified (all infirmities being done away) hauing the Godheade vnited to the ſame (his mans) body which roſe againe.

(B) By this his riſing againe, Chriſt ſheweth him ſelfe to be the ſon of God: and the promiſed ſauiour. And alſo ſheweth (manifeſtly) that he hath conquered and

and ouercome, the deuill, ſin, and death: and is nowe the author of our life: For our righteouſneſſe is reſtored, by his reſurrection.

(c) And his riſing againe, is a ſure pledge to me: that my bodie (after this life) ſhall in like manner riſe againe. This his riſing againe is a moſt great comfort to all faithfull: and the victorye of our faith.

(d) As he is riſen from death: ſo hee cauſeth mee, as a member of him, to riſe from ſinne: and delight in righteouſnes. Chriſt hath giuen me of his holy ſpirite, which ſubdueth ſinne in me: and ſo mortifieth my fleſh, that I hate ſinne and ſathan: And thereby I feele ſanctification, and new life to be begonne in me, which certifieth my conſcience, I am in Chriſt: and ſo of God. This benefitte I receaue by Chriſtes riſing againe, who is nowe the author of my ſaluation. So hee died for our ſins: and roſe againe for our righteouſnes, to purchace vs life, with God his father. And hath ſent his holy ſpirite to be our comfort, and to gouerne, leade and direct vs, in our dooinges.

(e) Whoſoeuer dooth not taſte of

mortification and newneſſe of life: hath no part in the redemption of Chriſt. For he giueth ſtrength to the faithfull to ſubdue ſinne in ſome meaſure; and to walke in a newe life, and righteouſneſſe here on earth.

(f) Chriſt roſe from dead, To make vs partakers of his righteouſneſſe, ſanctification, and glorification: which hee purchaſed for vs by his merit.

(a) The bodie of Chriſt, which ſuffred: roſe againe.

(a) Matt. 28, Iohn 20, and 21. Luk. 24 13, &c. Acts 1, 3, 8, 9, 10. and 2, 24, 31, and 10, 40. and 13, 29, 30, 31, 35. 1. Cor. 15. 3, to 9. Matth, 20. 18. Mark. 9, 31. and 10, 34. Luke 9, 22. 1. Peter 3, 21. 2. Cor. 13. 4.

(b) He ſhewed his power, &c. & that he hath conquered the deuill, ſinne and death.

(b) Rom. 1, 4. Acts 1, 3, Rom. 8, 1, 34. 1. Cor. 15, 26, 54, 57, Ephe. 1, 19. &c. Coloſ. 1. 18, and 2. 15. Heb. 2. 14, 15.

(c) I ſhall riſe againe in like maner.

(c) 1. Cor. 15. 13. 16, 20, 26. 1, Theſ. 4, 14, &c. Rom. 6, 23.

(d) Chriſt cauſeth me to riſe from ſinne, & delight in righteouſnes.

(d) Coloſ. 3, 1, 2, 5. Galat. 2, 20. Colo. 1. 12, to 25. Rom. 6 and 7. 22, 25, and 8, 1, 2, 9, 10, 11, 14, 15, 26. 1. Iohn 4, 13. Iohn 3, 36, and 14, 16, 17, 18. and 16. 7, 13.

(f)

(e) He that hath not newe-neſſe of life, hath not the ſpirit of Chriſt (t) Chriſt roſe from death to make vs partakers of his righteouſnes.

(E) Rom.6,6,12.14,16. and 8,9,10, 11,13,14.Col. 3,1, 2,5.1.Peter 2,24.

(F) 1,Cor.1,30,Rom.4,25. Iohn 3,16, Mat.28.18,20.Rom,5.19.21,Gal.3.13.14 Iohn 17, 21,22, 23. Acts 17, 28. 1. Cor. 12,27.

HE aſcended into heauen.

6

He aſcended into heauen.

Jeſus Chriſt our Sauiour, after his Reſurrection, was here on the earth with his corporall preſence fortie dayes. And after that (A) he aſcended into heauen bodily and viſibly: the people looking, and ſeeing him when he aſcended.

Chriſt his mans body (which he tooke in the wombe of the bleſſed virgin ſaint Marie) before his aſcenſion, was not in heauen: The ſame bodie he glorified, & tooke vp into heauen, there to remaine vntill he come againe at the ende of the world, to iudge the quicke & the dead.

(B) Therfore we muſt ſeeke Ieſus chriſt in heauen; not in earth: ſpiritually, not carnally: by fayth, not by our ſenſes. It is by the vertue of his holy ſpirit, that he doth cõmunicat & pertake himſelf vnto vs, (Spiri-

(Spirituall thinges, are not ſeene but with the eyes of the ſpirite: For what is neerer to a man, then his own ſoule; yet not any man euer at any time ſawe his ſoule, or the ſoule of any other man).

(c) Chriſt his diuine preſence is in the earth with vs: and is euery where. His diuinitie and Godhead, filleth both heauen and earth: and dwelleth and abideth in the faithfull. The body of Chriſt is in heauen, and hath left the world, vntill he come to the reſurrection and iudgement of all mankinde: Neuertheleſſe his holye ſpirite vertue and power, filleth heauen and earth: and ruleth and gouerneth vs.

(d) Moreouer by this his entrye into heauen, hee hath made eaſie vnto vs the way: and dooth aſſure vs, that the gate is already open vnto vs, and that our ſins be forgiuen vs: the which waye before was ſhutte vp againſt vs, becauſe of our ſinnes. But now our ſauiour Ieſus is entered into the heauens with his mans body (of the nature of our fleſhe) which is a gage and pledge, that he will conduct vs thether.

(e) We haue theſe benefits by Chriſt his aſcention. He is in heauen our aduo-

cate

cate and interceſſor, to God his father for vs. And by him, we ſhall alſo aſcend into heauen: and be glorified.

(F) And laſtly, the holy ghoſt is ſent to vs: by whome Chriſt gathereth, comforteth and defendeth his church, to the worldes ende. The holy ghoſt was alſo giuen to the godly which were vnder the lawe before Chriſtes aſcenſion and comming in the fleſh: but that was in reſpect of his cõming in the fleſh, & his aſcentiõ and glorification, which was then to come. After Chriſt his glorification: the holy ghoſt was giuen more abundantly.

(a) Chriſt aſcended viſibly into heauen: there his body to remaine till he come again to iudgement.

(b) We muſt ſeeke Chriſt in heauen with our ſpirite and faith.

(c) Albeit Chriſt his body is in heauē: yet his Godheade, vertue holy ſpirit, and diuine preſence: filleth heauen and earth, and is euery where.

(d) Chriſt his entry into hea-

(A) Luke, 24.51. Mar, 16, 19. Acts, 1. 9.10.11. & 3.21. Ioh, 20, 17. & 12, 8. & 16 28.

(B) Acts, 1.11. & 3, 21. Col, 3.1. Ioh, 4. 23, 24. Math, 15.9. Acts, 7.55. Hebr, 4.14. 15.16. Ephe, 3.18. Phil, 3.20.21.

(C) Math, 28.20. Col, 1.15.19. & 2.9. Iere, 23.24 Math, 18.20. Acts, 7.49. & 17 28. Ephe, 1.23.

(D) Iohn, 14.2.17.24. Phil, 3.21. Heb. 4 4.14. & 9.24. 1. Cor, 15.57. Titus, 9, 2.14. 2. Cor.

uen, is a sure pledge, that we shall bee there with him: for where he is there shal we bee.

Cor.5,1.Ephes.2,18,19, Hebr.10.19,20, 1,Thes.4.14.&c.

(e) Christ is our aduocate and intercessor to God his father for vs.

(g) Rom.8.34, Hebr.7,25. and 9,12, 15,24,Iohn 17.1,Iohn.2,1,2.

(f) Christ giueth to vs his holy spirit to comfort, defend & keepe vs.

(f) Iohn 14.14, to 27. and 16,17,3. Acts 17.28.Iohn.17. and 7,39.Acts 2,2 4,17.18, Rom.5.5.1,Cor.12. Ephes.1,13 14,and 4,30,Heb,3,14. and 10,14, to 19,Rom,8.9.11.16.

AND sitteth at the right hande of God the father Almightie.

And sitteth: &c.

(a) Christ Iesus ascended into heauen: and there sitteth at the right hande of God his father: That is, hath all power giuen him, in heauen and earth, ouer all things. Hee is our Lorde, and ruleth all things.

This is the meaning of the right hand: That is, hath equall power to rule. God is a Spirite, and hath no handes as wee haue: But Christ our Sauiour hath the shape of man; in whom the fulnes of the God head dwelleth bodily. And al power

is giuen him in heauen and earth ouer all things.

(a) Mat.28.18.& 17.5.Iohn 3.35. and,5 22,23.& 13.3. Col.1.15.18.19.& 2.9. & 3,1,2,Fphes.1,20.&c. 1,Pet,3.22. Phil.2 9,10. Marke 16,19. Actes 7.55.and 10, 36. Rom.8.34. and 14,19, Hebr.1, 13. 6.and 8, 1, and 10,12, aud 12, 2. Psal. 110.1. and 2.9.1.Cor.1,24.Iohn 4.24.

(a) Christ hath all power, and is Lord ouer all.

FRom thence shall hee come to iudge the quicke and the dead, 7

(a) Christ Iesus in the end of the world, shall come visibly and corporally, in the same bodie that hee departed hence: with great glorie, and multitude of Angels; to iudge the quicke and the dead.

From thence &c:

Christ by his Power shall raise to life againe all the bodies of all mankinde, to doe and execute the last iudgement on them, at the general resurrection: for he is ordeined of God to bee the Iudge of the quicke and the dead.

Then shal the faithful which beleued in him, be gathered into the heauen & receiue euerlasting ioy & glory. And thē the repro-

reprobate and vnbeleeuers ſhall departe into hel with the deuill: there to remaine in euerlaſting paine and torments.

(b) This is a ſinguler comforte to all the faithfull, to knowe aſſuredly, that none ſhall be their iudge, but hee that is theyr ſauiour.

(a) Chriſt Ieſus onely ſhalbe our iudge, and receiue the elect to glory: and the reprobate, ſhal to hell and bee in euerlaſting tormentes.

(A) Act, 1. 11. Math, 16. 27. & 24. 31. & 25. 31. &c. & 19. 28. Iohn, 5. 22. 23. 27. & 12. 48. Luke, 21. 25. 26. 27. Act, 10. 42. & 17 31. Rom. 2. 16. & 14. 10 2. Pet. 3. 10. to 14. 2. Cor. 5. 10. Hebr. 9. 28. Phil, 3. 20. 2. Tim. 4. 1. 8. Tit 9 2. 13. 1. Cor. 15. 51. 2. Theſ. 1. 6. to 11. 1. Theſ. 4. 16. 17. Apo. 20. 12. Math. 8. 12 & 22. 13 Iude. 14. 15.

(b) It is a ſinguler comfort that Chriſt ſhalbe our iudge.

(B) Hebr. 9. 28. Rom, 8. 1. Col. 3. 4. Ioh, 3. 36. 2. Tim. 4. 8. Iohn. 12. 48.

8 I Beleeue in the holy ghoſt.

I beleeue in the holy ghoſt

(a) I beleeue in the holy ghoſt. I beleeue and am fully perſwaded, that the holy ſpirite of God, which proceedeth from Chriſt: dwelleth in me, and all the elect people of God: and ſanctifieth and preſerueth vs.

vs, to euerlasting life; and defendeth vs here from the power of the deuill, and our wicked enemies.

So by the gouernement and defence of the holy ghost, nothing shall happen to mee, but as my sauiour Christ Iesus, appointeth (and suffereth).

For our playner vnderstanding of the power of the holy ghost: behold the sun in the firmament (beeing one thinge in substaunce) how all thinges in the world haue of the light and heate therof. Wonderfull much more (and more then any tongue can expresse) dooth the power and vertue of the holy spirite of God, spread ouer the whole world, to gouerne and rule the same. Whatsoeuer benefits wee receiue from Christ: the same is giuen vnto euery of vs, by the working of the holy ghost.

(The wicked haue some giftes of the holy ghost: as Iudas and others, haue had the gifts of knowledge. But they had not the gifte of sanctification, regeneration, faith and conuersion).

The holye ghost, filleth heauen and earth, and is in euery place: and yet worketh

keth ſaluation, but to the faithfull only. So the gifts of the holy Ghoſt, to ſaluation; are proper onely to the faythfull and elect.

Of the Trinitie.

(a) So I beleeue in God the Father; God the Sonne; & God the holy Ghoſt: and yet not three Gods, but one God. In theſe three perſons it pleaſed God to open him ſelfe to our fayth, in their ſeuerall woorking.

The Father.

For vnto the diuine eſſence (or ſubſtaunce) which we call God the Father (who is a ſpirite) is attributed the creation of all things. And yet the Almightie power and Godheade of the Sonne, and the holy Ghoſt, was then alſo at the beginning before all worldes, and all one in ſubſtaunce: all three beeing the whole incomprehenſible diuine ſubſtance: and yet the ſame ſubſtance is not diuided.

The Sonne.

Vnto the Sonne (Chriſt Ieſus) is attributed our redemption. The almightie power and Godheade vniting or taking to it the manhoode, which was borne of the holy virgine Saint Marie: and in the ſame manhoode, the fulneſſe of the Godheade (and almightie power) dwelleth and abydeth bodily.

ly. The ſame twoo natures Vnited together, wee call Chriſt: who is God and man.

(c) The vertue and almightie power which proceedeth from Chriſt, working his good pleaſure: the ſame is God the holy Ghoſt. The holy ghoſt.

(As the ſpirit of man which is in man is of the ſubſtãce of man: So the ſpirit of God, which is in God; is of the eſſence and ſubſtance of God: and with God before the creation of the worldes).

So wee bee compelled by the chriſtian veritie to acknowledge euery perſon by himſelfe to be God & Lord. And yet not three Gods, nor three Lordes. For in this Trinitie none is before, nor after other: none is greater, nor leſſer then another: but the whole three perſons be coeternall together & coequall. The vnitie in Trinitie, and the Trinitie, in vnitie, is to be worſhipped. He therefore that wilbe ſaued muſt thus think of the Trinity. And beleue and confes, that our Lorde Ieſus Chriſt the ſonne of God, is God and man. God of the ſubſtance of the Father begotten before the worldes: and man of the ſubſtaunce of his

his mother borne in the world. Perfect God, and perfect man. Equall to the father, as touching his Godheade: and inferior to the father as touching his manhoode. Who although hee bee God and man: yet is he not twoo, but one Christ. For as the reasonable soule and flesshe is one man: So God and man is one Christ.

(a) The holy ghost worketh in vs, all the benefits we receiue from Christ. And preserueth vs.

(A) Math. 10. 20. Luke, 12. 12. & 1. 35. & 11. 13. Iohn. 6. 63. & 7. 39. & 14. 16. 17. 26. & 15. 26. 27. & 16. 7. 13. & 20. 22.

1. Cor. 2, 10. 12. & 6, 11, 10. & 12, 3 to 14 & 3. 16. Luke; 24. 49. Act, 1. 4. 5. & 2, 17. & 5. 32 & 9. 31. Rom, 5. 5. & 8. 9. 14. 15. 16. & 15, 16. Gal, 4. 6. 2. Thes, 2. 13. Ephe, 1. 13 & 2, 18. & 4. 30. Tit, 3. 5. 6. Ioh, 3. 5. 6. Mat 3. 11. 1. Pet, 1. 2. 22. 2. Pet, 1. 21. 1. Iohn, 4. 13.

How nothing happeneth to vs, but as Christ our saviour appointeth (or suffereth). See the proofe more at large in the first article of the creede.

(b) God the father, God the sonne, and God the holye

(B) Math. 28. 19. & 3. 16. 17. Luke, 3. 21. 22. Iohn. 1. 14. 33. & 14. 16. 17. 26. & 15. 26. & 16, 7. 1, Iohn. 5, 7, 2, Cor, 13, 13 Act, 1, 4, Rom, 1, 1, to 5, & 8, 9, 14, Ephe,

17.Pſal.33.6.

(c) Gen.1.2,26.Iob.26.13.Ioel 2,28. Eſay,48.16.and 61,1,2.Pet.1,22.

Ghoſt are but one God.

(c)The holy ghoſtwas from the beginning with the father and a ſeuerall perſon in working.

THe holy Catholike Church.

9 *The holy Catholike Church.*

(A) I beleeue there is a holy Catholike Church. The which Church I beleeue to be: thoſe people elected of God, to be ſaued: which haue bene in this world from the beginning, and hereafter ſhall be to the ende: of what countrey or nation ſo euer through the whole world: of the which number I beleeue, I am one.

(B) God knewe from the beginning all thoſe that ſhall bee ſaued: and hath a tender care ouer them. (c) Ieſus chriſt is the head of thoſe people; and they are his members: all being vnited together by the power of his holy ſpirit, and ioyned together in Chriſt as one body. He which is not a member of this Church, is from Chriſt: and therefore ſhall not be ſaued.

(D) This Church is called Catholike (or vniuerſall) becauſe the members of the Catholike Church bee in euerie na-

tion and countrey, vniuerſally through the whole worlde, without diſtinction of people.

(E) And the ſame church is called holy: becauſe Chriſt is the head, & doth ſanctify & make holy the church his mébers.

(F) This church is inuiſible: becauſe men cannot viſibly ſee, the faith, repentance and conſcience of the beleuers: nor know who they be which God hath choſen to eternall life. Therefore is this church inuiſible, & a matter of faith: and faith is of things which is not ſeene.

(G) The members of this Catholike church here on earth are viſible, (hauing among them many wicked perſons and hypocrites). The viſible church of God; is a companie amongeſt men) whereſoeuer they be) which embrace and profeſſe the true doctrine of Chriſt: and vſe the holy Sacraments according to Chriſtes inſtitution.

The viſible Church

(H) This whole vniuerſal church, neuer erreth in the foundation of doctrine: but many particular churches, which are mébers of this Catholike church, do erre, & haue erred: as did ſome churches which the Apoſtles taught. Alſo the church of Rome,

Rome: and generall counsels haue erred, and condemned the doings one of another: and haue decreed direct contrarie one to the other.

(f) Some (or many) of the elect people of God, may erre, and fall frō the church for a time (as king Dauid did) but they shall not finally fall away for euer: but shal rise againe by sorowful repentance, and newnesse of life; and so shall come againe to God, and haue their sinnes forgiuen them.

(a) The Catholike church are only those people which shall be saued: which euer haue bene, or shall be.

(b) God knoweth them all, & hath a tender care ouer them.

(c) Christ is the heade of them: and they be his mēbers vnited to him by his holye spirite.

(d) This church is vniuersall through the whole worlde.

(a) Ephe. 1.3. to 12, Rom. 8,29,30. & 9,30.32. Heb. 3,6. Ier, 1.5. 1. Pet. 2.4. to 11, 2. Tim. 1,9.10. Tit, 3.5. 2, Thes. 2.13. Iohn 15,16.

(b) 2, Tim. 2, 19. Rom. 8.29.30. 1. Pet. 1,5 & 5,7. Mat. 10,29,30,31. Psal. 37,25. & 55. 22. & 104,27,28. & 136. 25. & 145,15,16.

(c) Ephe, 5,25,26,30. & 1,22,23.27. & 2,22. & 4,12,13,16. & 10,17. Rom. 8,9. & 12.4,5. 1. Cor, 12,12,13. & 3,16, & 6,15,17 19 2, Cor. 13,5, Col, 1,18, Iohn 15 5.

(d) Iohn 10, 16, Matth, 8,11, and 28, 19, Marke 16,15, Acts 2,21, and 13,39 & 10, 4,34,35, Gal. 3,28, Col, 3.11, Rom, 9 30, Iob 1,1.

(e) Ephe,

(e) This church is holy becauſe chriſt doth ſãctifie it

(f) This church is inuiſible: becauſe the faithfull are not knowē frō hipocrites.

(g) The members of this Church here on earth are viſible, &c.

(h) The viſible churches here on earth (though not all) may erre, & haue erred.

(i) The elect ſhall neuer fall away finally, from God.

The communion of ſaints

(e) Ephe. 1. 22, 23, and 5. 25. 26. 1. Pet. 2 5. Rom. 8. 9, 1. Cor. 1, 30. 1. Cor. 12. 12, 13. Coloſ. 1. 18. 2. Theſ. 2, 13. Hebr, 10, 14 Iude 1. verſe.

(f) 1. Kings 19. 14, 18. Iob 1. 1. Hebr. 11, 1.

(g) Matth. 18, 20, and 28, 19, 20. Acts 2, 24, and 4, 32. Rom. 6, 15, 1, Cor. 16 19. Luke 8, 21, Iohn, 8, 47, and 10, 27, Gal, 1, 8, Ephe, 1, 1, Phil, 1, 1, 1, Cor, 1, 2.

(h) Gal, 2, 11, &c, and 3. 1, 3, Actes 10, 14. 15, and 15. 19, 20. and 21. 20. to 28. 1, Cor. 15. 12. 1. Iohn. 2, 19.

(i) 1. Iohn. 2, 19. 2. Sam. 11.

THe communion of Saints.

(A) I beleeue that all the faythfull, doe ſeuerally receaue the benefites of Chriſt to their ſaluation, as members of his bodie (vnited to him by his holye ſpirit). And that they do pray one for another: and are readie to helpe and comfort one another, as members of one head.

(B) The faythfull are called Saints: becauſe they are vnited to Chriſt; and haue

haue Christ dwelling in them, by his holy Spirite. And are made holy, by the sanctification of the same spirit.

(a) Ephes. 5. 30. and 4. 3, to 18. 1 Cor. 6. 17. and 10. 17. 1 Iohn. 1. 3. Iohn 10. 14. 15. 16. and 13, 35. and 15. 5. Rom. 8. 9. 10, 16. and 12, 5. Acts 4. 32. Phil. 2. 1. to 5. 1. Iohn 4. 13.

(a) The faithfull euery of them receiue Christes benefits to their saluation: and do comfort one another.

(b) 1. Cor. 1, 2. and 2, Cor. 1, 1. Ephe. 1. 1. Phil. 1. 1. and 4. 21. Philemon 5. verse. Col. 1. 2. 1. Thes. 5, 27. 1. Cor. 6, 15. 17. & 16. 12. 1. Iohn 4, 13. Rom. 8. 9. and 12. 13.

(b) The faithfull are called Saints.

THe forgiuenesse of sinnes. 10

The forgiuenes of sinnes.

I beleeue and am fully perswaded in my heart, that God will forgiue me all my sinnes, and be mercifull vnto me: for the merits, death and passion, of Christ Iesus my Sauiour.

Christ hath satisfied Gods iustice for mee: Therefore I do assuredly rest and hope in the mercye of God, through Christ, (and in no other meane nor way) for my saluation.

The faith that iuſtifieth. *And ſee before in the ſecond Article.*

(A) I am aſſured that by this faith and truſt in Chriſts death and merits, that al my ſinnes ſhall be forgiuen me; and that I ſhall liue in heauen with Chriſt for euer (So that I repent my ſinnes paſt, amende my wicked life, and haue a continuall earneſt deſire and endeuour to my power to obey God, & to liue godly). If I ſtriue to reſiſt ſinne with all my power: and ſo reſiſt it, that I doe not obey the luſtes thereof (and delight in it) Then will God be merciful vnto me; and forgiue mee all my ſinnes. For if I doe that I woulde not; then is it not I, that doeth it: but the ſinne that dwelleth in me (which for the time hath ouercome me, till Chriſt ſtrengthen me with his holy ſpirit to ouercome it). So a true chriſtian in minde and affection, doeth ſerue God, with a readineſſe of fayth; and willing to keepe his commaundements (and to vſe charitie to his neighbour): But in his fleſh and outwarde doings, he is defiled with many corruptions. Neuertheleſſe hauing this fayth: the holy Ghoſt will worke, and frame his heart; that all his deſire (to his power) ſhall bee to glorifie God. So the life

Rom. 7. 15. &c. & 8. 1. 2. 1. Iohn. 3. 6.

life of a true christian consistes inwardly in fayth towardes God: and outwardly in charitie towardes his neighbour.

(a) Esay 1.15.to 19.& 55,6.7.Eze.18 21,&c.& 33.11,to 20.Ioel 2.12,13.Luke 24,46.47.Iohn.3.17.18.19.Mark.1,15. Matth.3.8. Iohn 13,34,35. Actes 2, 38. and 3.19.26. and 5.31. and 20.21. and 26,18, 20. Rom.7.15.&c. and 8.1.2. and 12. 1. Cor.6.11. Galat.5. 6. and 6. 10. Ephe.1.7,10.11.and 2.Col.1.9.&c. and 4.23,24.1.Thes.4.3.4.Heber.9.14. and 10.10,14. 1.Iohn 1.8,9. and 2.1,2. 1.Cor.1,30.Rom.3.23,24,25.Rom.5.10 and 6.2.Cor.5.19. Prou.28.13. 2. Cor. 3.10. 1.Tim.1,15,16. and 6.10,11. 2. Tim. 2. 19.25,26. and 3,17. Reuel. 2. 4,5. Tit.2,11, &c. and 3,4, to 9. Iam. 2,17,26, 1.Pet.1.15, 16. Hebr.6,10.11 and 12,14, Matth, 5,16. and 7,12 and 12,33. Iohn 15,8. 2. Pet. 1, 5 to 10. 1,Iohn 3, 2.5,6,23,24. 1. Thes. 4,1, to 10.

(a)He that beleeueth in Christ,& hath repentance & newnes of life: God will forgiue his sinnes for Christes sake.

See more proofe as large, before in the seconde Article of the Creede.

11 THe resurrection of the bodie.

The resurrection of the bodie.

(A) I beleeue that after this my life ended, my soule shall go to God that gaue it: and my bodie shall rest in the earth vntill the appoynted time; for the generall resurrection of all mankinde.

At the generall resurrection; by the power of Christ: This my bodie (which I nowe haue, although it were eaten with the foules: or deuoured by many wilde beastes, or fishes; or lye rotten in dust, scattered a great many of yeares) shal be ioyned againe to my soule: and shall be made like to the glorious bodie of Christ, without all corruption, to liue with him in heauen for euer. And I shall see God in heauen in this flesh, & mine eyes shall behold him for euer. (Almightie God by his worde onely, made the heauens and earth of nothing: therefore he is able to raise our bodyes out of the dust). At this generall resurrection of all mankinde (that euer were in this world) my flesh and soule, which I nowe haue shall bee restored, and ioyned together againe, in the same maner whereof they

nowe

nowe consist (beeing altered from corruption, and made immortall) and shall liue with Christ in heauen for euer. And the bodies of the reprobate, shall be then also restored: to liue in hell for euer, in euerlasting torments.

This resurrection (as the holye Scripture sheweth) shall bee in this maner. Christ shall discende from heauen with multitude of Angels: and by his power all the bodies of all mankinde that euer were, shall bee raysed to life. And those which shall bee then lyuing, shall bee caught vp in the clowdes, with them that were raysed: to meete the Lorde in the ayre. And then shall the elect be with the Lorde, and remaine with him for euer. And the reprobate shall be sent to hell: there to remaine in torments for euer. 1.Thes.4.16.17

The day of the Lorde shall come as a theefe in the night: in the which the heauens shall passe away with a noyse, and the elements shall melt with heate, and the earth with the workes therein shall be burnt vp. But we looke for newe heauens, and a newe earth, according to his promise: wherein dwelleth righteousnesse. Wherefore seeing wee looke for 2.Pet.3.13.&c.

such

such thinges: what manner of persons ought wee to bee, in holy conuersation and godlinesse?

(a) The bodies of all mankind shall be rayſed againe: the elect to ioy, the reprobate to torments.

(A) Iob 19,25,26, Esay,26,16,& 66, 14,and 65,17. Eze.37.5,6,10,13,14, and 18,24.26. Dan.12,2.Eccles.12,7,and 11, 3.Luke 16,22,23. and 20,35,36, and 32 43. Matth.22,30. Iohn 5.28,29, and 6. 40.44.and 11,24,25,26. & 12,48. Actes 24,14,15. Rom.8,21. 1. Cor.15,20, &c. Phil.3,20,21. Col.3,4. 1.Thes.4.13. &c. and 5,1,2. 1,Iohn 3,2. 2.Cor.5.2. 2,Pet. 3.9,&c.Mat.25,and 19,28. Rene.14,13. & 20,10,&c.& 3,21.1.Cor.6,2.

See more proofe before in the seuenth Article of the Creede.

12 AND the life euerlasting.

And the life euerlasting.

(A) I beleeue, that after the resurrection of our bodies: there is no more death or chaunge: but the faythfull shall bee glorified, to liue in ioy with Christ for euer (of the which number, I beleeue I am one). (B) And the wicked shall bee without Christ in eternal paine: with ỹ diuel in hel, for euer.

Euerla-

Euerlasting life in heauen is giuen the faythfull, by the free mercie of God; for Christ his sake. And is begun in this life by faith and conuersion (which is a full purpose and intent, to liue according to Gods commaundements). Eternall life is begun, here by conuersion: and finished in heauen, by glorification.

The peace of conscience (which is ioy and gladnesse in God) doth assure vs in this life, of euerlasting life.

(a) The faithfull shall enioy euerlasting life and dwell with christ for euer.

(A) Matth. 19,28.29. and 25,34,35. Luke 20,36, Iohn. 3,14,15,36, and 5,24 29, and 6,47. & 11,25. and 17,3. 1. Iohn 3,2. and 5,11, Esay. 51,11. and 65,17, 18. Rom. 2,6 and 5.17. and 6.23. and 8, 17,30. 1, Cor. 2,9. 1. Cor. 15,53,54. Actes 13,48. Tit. 1,2. Reu. 2,10.

(b) The wicked shall haue euerlasting torments, with the deuill in hell for euer.

(B) Matth. 25,41,46. and 8,12. and 13, 39, to 43. Luke 16,23, Iohn 5,29. Iude Iob 10,21.22. Esay 66, 15,16,24. 2, Pet. 2,4.

The ende of the Creede.

In this faith I am taught how and what to beleeue concerning God the Father: who made

made me and all the world. Secondly what to beleeue concerning God the Sonne: who redeemed me, and all mankinde. Thirdly, what to beleeue concerning God the holye Ghost: who sanctifieth mee, and all the elect people of God. Fourthly, what to beleeue concerning Gods people, called the Church.

The conclusion how this fayth iustifieth.

Howe this faith maketh vs righteous before God.

(A) This is the Catholike fayth: which except a man beleeue faithfully, hee can not be saued.

(B) And by this faith, we haue our sinnes forgiuen vs: and are iustified and made righteous (freely) by the onely mercie of God, for the merits, death and passion of Christ Iesus our sauiour and redemer.

What is fayth.

(C) This fayth whosoeuer hath it: doeth wholy (and onely) trust for his saluation, vpon the mercie and promises of God, in Christ. And commeth vnto Christ, with this true faith, repentaunce and newnesse of life. And so continually loueth righteousnesse, and hateth the doing of euill: for this fayth will worke in him conuersion.

Nowe

NOwe is to bee called to minde, what hath bene heretofore ſaid cõcerning ſinne. And that the whole life of a Chriſtian, conſiſteth in fayth and charitie. Sinne entered on Adam, and all his poſteritie (from whom all of vs are diſcended) by his offence in breaking of Gods commandement. And to make vs more ſinfull, and to know our ſinne: the law (or tenne commandements) of almightie God was giuen. Wherein God doth appoynt vs what we ought to do: and if wee faile in any one poynt, his terrible iudgement and curſe doth reſt vpon vs: and ſo eternall death. *Of faith: and the lawe.* Gene.3. Rom.5.12, &c. Rom.5,20. & 3.20. Deut.27.26. Gal.3.10. Iam.2.10.

(D) And foraſmuch, as it is altogether aboue our ſtrength and power to fulfill the lawe of God: Therefore our mercifull God hath giuen vs a meane of deliuerance, to drawe vs out of this ſo wretched a calamitie: thereby to attaine the heauenly eternall life. The which meane is the foreſayd fayth, and truſt in Gods mercie, for the merits, death and paſsion of Chriſt Ieſus our ſauiour & redeemer: and by him onely (and by none other way nor meane) it pleaſeth our heauenly father, to haue mercie vpon vs, and to ſuccour Acts 15.10. Gal,3.24. Acts 4.12. Hebr.10.10. Ioh,3.18.&17 3.&14.6.

ſauecour vs. And by this our true fayth, the Lawe and curſſe thereof: taketh no holde in vs; but hath an ende. Who ſo euer hath this fayth aſſuredly: The ſame will worke in him repentance and conuerſion, and cauſe him to hate euill (and he that hateth euill, will repent his doing of euil). Thus repenting the breaking of Gods commaundements, and our ſinnes: wee are by this our true fayth iuſtifyed, and made righteous by Chriſt our Sauiour: our ſinnes ſhall not bee layde to our charge. And thus beeing iuſtified, The holy Ghoſt doeth ſanctifie vs: and prouoke and ſtirre vs vp to ſerue God: and to our power to relieue our needie neighbours (hauing ſufficient for our familie: becauſe he that prouideth not for them hath denied the faith, and is worſe then an infidel). So he that hath this fayth, will loue Chriſt, with all his power; and aboue all thinges. And will haue an earneſt continuall deſire and endeuour to keepe Chriſt his commaundements. Therefore this faith can by no meane be ſeuered from godly affections: becauſe Chriſt dwelleth in the failhfull by his holy ſpirite (and ver-

1. Tim. 5. 8.

tue)

tue) and ſanctifieth them. * So faythand good workes, are ioyned together. This is the onely meane to enioy the eternall bleſſed life, and to dwell with God in glorie for euer.

So I conclude; that he which hath this faith, wil to his power, endeuour to worſhip God aright, and to keepe his holy commaundements.

*1.Cor.1,30. 2.Theſ.2.13. Hebr.10.14. Phil.2,13. Acts 4.12.

(a) Mar.16,16, Iohn 3,18,36, & 8,24, & 10,25,26. & 12,48, Heb.3,19. & 10,22, & 11,1. Col.2,2, Mat.13,23.

(b) Haba.2,4. Mar.5.36. & 10,52. & 16 16. Luke 7,50. & 8,48. Iohn 3,16,18. & 5 24. & 17,3,20,21,22. Acts 10,43. & 13,39 & 15,9. & 16,31. & 22,16. & 26,18. Rom. 1,16. & 3,24,25,26,28. & 4,5. & 5.1,5,10 & 8,9,14,33,34. & 9,30. & 10,10. Gal.2 16,20,21. & 3,11,14,22,23,24. & 5.6. Eph. 1,3.5,7. & 2,8,3,9. 2.Cor.5,19,21. Gen. 15,6, 1.Pet.1,5.9. 1, Iohn 17. & 5,14. Ioh. 16,23, & 11,26, Mat.9,29. Lu.18 42. Heb. 11,1. Cor.1.30. Ti.3.5,6. Mat.7,17, & 12,33.

(a) They that beleeue not are cõdemned alreadie: therfore faith is an aſſured knowledge & truſt, &c.

(b) The true & liuely faith iuſtifieth: for by faith we take hold of Chriſt his merits and the forgiuenes of ſinnes.

See more proofe before in the 2. & 10. Articles of the Creede: that faith iuſtifieth.
And what this faith is: is ſhewed before in all the Creede:

(c) Iohn

(c) whosoeuer hath this faith wil loue christ, and hate the doing of euill: and wil relieue his needie neighbours to his power.

(c) Iohn. 15. 5. Matth. 5. 16. and 7. 12. &c. and 12. 33. Gal. 5. 6. 13. 14. and 6. 8. 15. Tit. 1. 16. and 2. 11. &c. and 3. 8. Phil. 2. 13. Acts 17. 28. 1. Cor. 13. 1. Cor. 1. 30. 1. Pet. 1. 15. 16. Heb. 12. 14. Iohn 13. 34. 35 & 15. 8. 1. Iohn 3. 17, 18 Col. 1. 10. Ephe. 2. 10. 2. Tim. 3. 5. 17. Rom. 6. 16. and 12. and 13. 8. &c. and 16, 17. 1. Tim. 1. 5. Iam. 2, 20. 1. Thes. 4. 3. 4. 2. Thes. 3, 6, 14, 15, 18. Reue. 2. 5. 16, & 3. 15. 16.

(d) The true Christian is not vnder the law, that he should beboūd with the curse thereof: but is vnder grace: for Christ is the end of the law to all that beleue in him. (a) 1. Ioh. 3. 23. Mat. 22. 37. 38. 39.

(d) Rom. 6. Luke 16. 16. 1. Tim. 1, 5. 9. Col. 2. 11. &c. Ephe. 2. 14, &c, Gal. 3. 24. 4. 5, 6, 31. and 5. 18. 2. Cor. 3, 6, 17, Rom. 10, 4. Acts 15. 10. Rom. 8. 1, 2, 3, 4.

(a) The true and right worshipping of God, is by true fayth in Christ: and obeying his holy commaundements.

The holye lawe of God, and his commaundements: are briefly compryſed in the tenne commaundements of almightie God.

The

The tenne Commandements of almightie God.

THe first foure is the worship of God. The other fyre is the preseruation of mankinde: which is our dutie towards our neighbour.

In the commaunding of vertues: the forbidding of vices is conteyned.

God is not loued, except our neighbour be loued: nor our neighbour truly loued, except God be loued. Iohn 4,7,8. 20,21.

I.

GOd spake these wordes and saide: I am the Lord thy God. Thou shalt haue none other Gods but me.

(a) Matt. 4c10. & 22,37,& 10, 37. mar. 12.29. Ioh. 5,23. & 17 3. 1,cor,8,4, 5, 6. Ephe: 4, 6, 1, tim, 2, 5. deut. 6 4,5. & 6, 2. & 10 10. Ier. 17, 5. esa 31, 1. 46, 9. psal. 127. & 86, 10. & 145, 15. lam. 1, 17.

Here is commaunded that (a) thou shalt onely haue the almightie God (that created the heauen and earth) for thy God. And thou shalt haue none other for thy God, but him onely.

Thou shalt loue him with all thy hart, mind, soule, and power: and honour and

feare

feare him aboue all. Thou ſhalt put thy whole truſt and confidence in him, and pray vnto him in all ſickeneſſe, troubles and daungers, for helpe and ſuccour: And ſhalt giue him thankes and prayſe for all things, and acknowledge him the gouernour, and giuer of all things.

The ende of this commanndement is; that due honour may bee giuen to God, in the minde, will, and heart of man.

That God is the gouernour and giuer of all things: See proofe hereof at large before in the firſt Article of the Creede.

2 THou ſhalt not make to thy ſelfe, any grauen Image; nor the likenes of any thing which is in heauen aboue or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bowe downe to them nor worſhip them. For I the Lord thy God, am a gealous God, and viſite the ſinnes of the fathers vpon the children, vnto the thirde and fourth generation of them that hate mee, and ſhew mercy vnto thouſands in the that loue me and kepe my commandements.

(A) In this commandement we are commanded, that we should not thinke or imagin God, to be like man or woman, or any other thing: for we cannot imagin what the almightie God is: his diuine power is so incomprehensible. But we see and knowe his greatnesse, so farre as is needfull for vs to knowe, by the glory of the heauens and earth: and by his holy worde and workes. (B) Therefore we must not worship God, according to mans imagination: but as hee hath commanded vs in his worde.

(a) Esa.40.18. 25.&42,8. & 46,5,to 10.acts 17.29.exod.34 14,leuit.26.1, deut.4,15: to 28.&7.5,6.& 27.15.psal.97.7 & 115,4,to 9. ier,10,3,to 17. haba.2.18,19. rom,1.22,&c.1 cor.8,4, & 10.7 14. 2.cor.6,16. 1.iohn 5,21 iohn 1.18.& 4, 23.24. 1.tim.6. 16.

(b) Mat.15,9. & 28,20.mar.7 8,9.deut.12,32. & 17,2,3.pro. 30,5,6.reue.22 18,19. gal.1,8. 2.ioh.ver.10.11 exod.23,2.esa. 29,13, &66,3, 4,tit.1,4,13,14 16. col.2,8.20, 22,23. ioh.4,24 1 sam.15,9,&c. psal.119,113. acts 5,29.

God will be worshipped in spirit and trueth. And will not be represented by any Image, or likenesse, what so euer. Neither will hee haue vs to worshippe any Image in any manner of Religion: nor to doe any honour, seruice or obedience to it; nor to call vppon it, nor bowe downe before it. God doth forbid these things, with most horrible and fearefull threatnings.

In this Commaundement all false worshippe of God is forbidden: and the true worshippe of God commaunded.

3 THou ſhalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltleſſe that taketh his name in vaine.

(a) Deu. 28, 58. & 5, 11. 29. luke 1, 50, leu, 19, 12.

(A) In this we are commanded: that we vſe with moſt high reuerence the name of God, when ſo euer we ſpeake or thinke vpon it. And that we doe not vſe his name, to euill vſes: or falſely (and not in truth).

(b) Leuit. 19. 12 gal, 5, 19, 20, 21 deut. 18, 10, 11, 12. mala. 3, 5. leuit. 24, 14.

(B) They which vſe the name of God in falſe ſwearing, coniuring, witchcraft, ſorcerie, curſing, and ſuch like: thoſe do blaſpheme the name of God; and take his name in vaine. And the Lorde will not holde him guiltleſſe that taketh his name in vaiue.

(c) Iere, 4, 2. mat. 5, 34, to 38 Iames. 5. 12, 1. pet. 4, 11. gal. 1. 20. col 3 17, 1. cor, 10, 31 2, cor. 1, 23. exo. 22, 10, 11. hebr. 6, 16.

(c) Alſo in this commaundement we are commaunded; that we neuer ſweare by the name of God (in our common talke, though the matter bee neuer ſo true) but onely to ſweare, in truth, in iudgement, and in righteouſneſſe: where the glorie of God is ſought, or the ſaluation of our brethren, or before a magiſtrate, witneſsing the truth, when we are thereunto lawfully called.

(v) In

(d) In which cauſes wee muſt onely ſweare by the name of God, and not by any other thing. (d) Deut. 6, 13. & 10, 20. iere. 5 7, & 12, 16.

This commandement conſiſteth in the right honourable vſage of the name of God.

4

REmember thou keepe holy the Sabbaoth day: Sixe dayes ſhalt thou labour, and do all that thou haſt to do: but the ſeuenth day is the Sabaoth of the Lord thy God. In it thou ſhalt do no maner of worke, thou and thy ſonne, and thy daughter: thy man ſeruant, thy maid ſeruant, thy cattell, and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea, and all that therein is, and reſted the ſeuenth day: wherefore the Lord bleſſed the ſeuenth day and halowed it.

(a) In this we are commaunded to keepe holy the Sabaoth day: and to reſt from our labour in our calling on the ſame day: and that our ſeruants may then alſo reſt. (a) Deut. 5, 14. exod. 23, 12, & 31, 13. eze. 20, 12.

(b) Neuertheleſſe in that day, we may do any labour, that may not well be done on another day. (b) Mark 2. 15, Iohn 7, 22, 13.

The keeping holy of the Sabaoth day, is thus: (c) Wee must assemble our selues together in one place with feare and reuerence, to heare (and lay vp in our heartes) the worde of God preached vnto vs: and then to confesse our sinnes vnto God.

(c) Acts 20.7. and 16.13. luke 4.16, to 21. mar. 6, 2.

(d) And also to pray together with one consent for such thinges wee neede: and to giue God thanks for the benefites wee haue receaued: and to giue almes to our needie brethren: (e) and to vse the holy Sacraments in fayth and repentance.

(d) Mat. 18.19. Phil. 4, 6. 1. Cor. 16, 2.

(e) Acts 2, 42. 1. cor. 11. 33.

This is the outward keeping holy of the Sabaoth day.

(f) The inward keeping of it holy, is to rest from our worldly businesse; and refraine from our froward desires: and so yeelde our selues wholy to Gods gouernance.

(f) Esa. 56. 2. & 58. 13.

(g) So shall our Sabaoth be a figure of the holy euerlasting rest.

(g) Heb. 4 9.

(h) Wee keepe not our Sabaoth literally as a ceremonie with straight Religion (as the Iewes did). For the ceremonie of the Sabaoth (that wee shoulde not doe any maner of worke therein vppon paine of death: but that onely which

(h) Mar. 2, 27. 28. nom. 15, 32 to 36. mat 12, 1 to 9. col. 2, 16, 17

was

was appoynted to bee done by the lawe) ended with Chriſt; and is abrogated.

(i) But wee reteine the keeping holy of the Sabaoth day, as a neceſſarie remedie to keepe order in the Church: and that ſeruaunts may then reſt from their labours, and then learne to knowe God. And alſo that our publike prayers, almes, and other good workes, may be the better done of vs. (i) 1. Cor. 14, 26 40.

(k) To make difference betweene day and day; as though one were more holy in it ſelfe, then an other: Saint Paule hath taught vs, that ſo doing is ſuperſtition (or vaine Religion) an honouring of that, which ſhoulde not bee ſo honoured. (k) Rom. 14. 5 6 Col. 2. 16. Gal. 4. 9, 10. 11.

The cauſes why the Sabaoth was inſtituted, was; for the publike ſeruice and worſhip of God. In which conſiſteth the ſtudie of the knowledge of god; of good works, and of thankfulneſſe vnto God: for his good benefites giuen vnto vs.

HOnour thy father and thy mother. 5
That thy dayes may bee long in the lande which the Lorde thy God giueth thee.

(a) Leuit,19,3 32.col,3,20,22 23,and 4, 1. matth.15,4 to 7.rom.13,1,2,3 7.tit.3,1.& 2,9. 10. 1,thes,5,12 13,heb.13,17, ephe,6,9, mat.7,12.

(A) Here, we are commaunded; that wee should loue, feare, obey, and releiue our parents. And also all other that are vnto vs in their steade: As our Prince, and the rulers: and our teachers and maisters: And all superiours and powers, which God hath constituted and set ouer vs. For they ought to be vnto vs in their offices; as if wee were their children.

(b) Ephe.6,1.2 3,mat.15,4, to 7,exo.20,12.& 21,17,deut,27, 16,prou.20,20. & 30,17. col.3, 20.

(B) Honour in this commaundement signifieth: outwarde reuerence, obedience and loue.

We must honour our father and mother; in esteeming and reuerencing of them: To beare with them; not to speak euill of them, nor to curse them: and to our power, if they haue neede; to releiue cherish, and nourish them in all their necessities: and to obey them; and wish to them all prosperitie and health.

This is the duetie which wee owe to our father and mother. And God here promiseth a blessing to those children, that do honour their parents.

In this commaundement; all particuler duties, which are commanded to euery person (in the holy Scripture) are included

cluded and commanded. That in this obedience, God may be worshipped: and the societie of mankind, preserued.

THou shalt do no murther. 6

(A) In this commandement almightie God forbiddeth vs all killing, fighting and quarelling: & all anger, malice, & desire of reuēge. And also al those things, which tend to the destruction of the life of mankind. Gen.9,6, exo, 21,12.deu.5,17 leuit,19,17. mat.5,22,44. 1.iohn 3,15, pro.20.22.rom. 12,19,20.ephe. 4,26,32,col.3, 12.13,mat.7, 12.iohn 13,34.

We are here commanded to preserue the life of all mankinde; by exercising the workes of mercie and loue. Vnder the name of murther; are all sinnes which accompanie it comprehended. And all those things which tende to the safetie of our life and others; commaunded. Negatiues include affirmatiues: as, Thou shalt doe no murther: therefore thou shalt ayde and helpe thy neighbour. Gal.6.10,rom. 12,17,18.

(B) When God commandeth a man to bee slaine: then God himselfe putteth him to death by man, vnto whome he giueth this charge. For if murtherers, theeues, robbers, & such like, should Nom 35,31, leuit.24,17. exo,21,12, &c.

not

not be put to death: The felowship of men should be destroyed. Therfore God punisheth, whé the magistrat punisheth.

The ende of this commaundement is the preseruing of the life of mankinde: and forbidding of all things which tend to the destruction of mankind.

7 THou shalt not commit adulterie.

(a) Rom.13,9. 13.mat.5,28,32 leui.20.10,&c. deu 23:17,heb. 13,14.1,cor,5,11 &6,9,15, &c. eph.5,3,4.5,18 col.3,5, 1.thes. 4,3,to 7.

(A) In this commaundement we are forbidden all adulterie and fornication, and all euill desires of the heart: and all vncleanesse, whatsoeuer, which might intise vs to vnchast behauiour, or allure vs to sinne.

The end of this commaundement is, the preseruation of chastitie: and the forbidding of all vices contrary to chastity.

Leu.2010,&c, &18,29.

Incest and adulterie, are much more heynous, then theft and robberie. For God appoynted death in Moyses lawe for the adulterers and incestuous persons: but not so for theeues and robbers.

8 THou shalt not steale.

(a) 1, Thes,4,6

(A) We are forbidden in this commaundement,

vement, all stealing and robbing in outward deedes. And all desire of any mans goodes wrongfully, by deceyte and wrongfull dealings.

leui.19.11.13.35 deut.24.14.to 16.iob 24.2.esa. 1.23.zephe.4.28 2.thes.3.10.

The end of this commaundement, is the preseruation of goodes or possessions, which God giueth to euerie one, for the maintenance of their life.

Thou shalt not steale: that is, thou shalt not couet or attempt by deceyt, to conuey thy neighbours goodes, to thee. Therefore thou must defende and preserue them: and giue thy neighbour his owne. And liue of that which is thine owne.

THou shalt not beare false witnesse agaynst thy neighbour. 9

(a) Mat.19.18. exod.23.3.to 8 deut.19.16.21. psal.12.2.3. & 15.2.3. & 34.12. 1.pet.3.10. pro. 6.16.to 20. & 19.5. & 24.9. & 25.18. rom.13. 19. ephe.4.25. iam.4.1. 1.pet. 2.1.

(a) In this we are commanded, that we neuer speake falsely in witnesse bearing: nor neuer lye, flatter nor dissemble, wherby our neighbour may take harme.

The ende of this commaundement is, the maintenance of truth amongst men. Therefore all vntruthes, lyes, guyles, dissemblinges, slaunders, backbitinges, and

and euill ſpeakings, are for bidden: for they are contrarie to truth.

10 THou ſhalt not couet thy neighbours houſe. Thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maide, nor his oxe, nor his aſſe, nor any thing that is his.

In this commaundement, Almightie God in plaine wordes, doth forbid all (a) inwarde deſires and affections, what ſo euer is vnlawfull to be done. So euery euill thought and motion is ſinne: and agaynſt this commaundement.

(a) Mat. 5.28. rom. 6.12.13. & 1714. 1. tim 6. 6. to 11. heb. 13 5. iam. 1. 14. 15. eſa. 57. 17. 1. Iohn. 2, 15.

The ende of this commaundement, is a rightneſſe and inwarde obedience of all our affections, towards God and our neighbour: and to maintaine the ſafetie of our neighbour.

The ſumme of the lawe.

Our Sauiour Chriſt hath included all theſe commaundements, in theſe twoo: Thou ſhalt loue the Lorde thy God, with all thine heart, with all thy ſoule, and with thy

Matth. 22. 37. to 41. luke 10. 27. to 38.

thy minde: this is the firſt and greateſt commaundement. The ſecond is like vnto this: Thou ſhalt loue thy neighbour as thy ſelfe. On theſe theſe twoo commaundements hang all the law and the Prophets:

A newe commaundement (ſayth our Sauiour Chriſt) giue I vnto you: that ye loue one another, as I haue loued you. By this ſhall all men knowe that ye are my diſciples, if ye loue one another. And this is the cõmandement of God (ſaith Saint Iohn) that we beleeue in the name of his ſonne Ieſus Chriſt: and loue one another as he gaue commaundement. And (ſaint Paule ſayth) the law is fulfilled in this: thou ſhalt loue thy neighbour as thy ſelfe. For the ende of the commaundement is loue out of a pure heart, and of a good conſcience, and of fayth vnfayned.

Ionn 13.34.35.

1.Iohn 3.23.

Gal.5.14. rom. 13.8.

1.Tim.1.5.

If any man ſay he loueth God, and hateth his brother: he is a lyer.

1.Iohn 4.20.

Theſe are the commaundements of almightie God: the perfect fulfilling thereof, no fleſh can attaine vnto. (Although I doe all that I can, yet I breake them

Acts 15.10. Gal.3.24. Rom.8.8.

them dayly.

The vſe of the lawe. Rom.7,7, Gal.3,24.

Therefore the vſe of the lawe to the godly Chriſtian, is the knowledge of ſinne: becauſe it is a rule wherevnto he is to frame his life: and a glaſſe wherein he may ſee his wantes: whereby he may deſire more and more to be conformed vnto God, and his lawe.

Rom. 7,20,21, 22.

The law (of the ten commandements) is to be taught vnto all mankinde (and vnto all the godly): that we may ſtriue and endeuour, to come as neere as wee can vnto it. That by this deſire of fulfilling of the lawe, God may exerciſe vs, in repentance and obedience: that wee may go forwarde more and more in godlineſſe.

Rom,8,1,2,3.4 &10,4. Ephe,2,14. 1,Tim,1,9.

Although the lawe doth not binde the true Chriſtian with the curſe thereof, and condemnation: becauſe Chriſt is the ende of the law for righteouſneſſe, to all beleeuers: yet it muſt bee our rule to frame our liues by, vnto the vttermoſt of our power. And the law is our ſchoolemaſter, to bring vs to Chriſt our ſauiour, who hath redeemed vs from the curſe of the lawe, and obteyned Gods mercie for vs.

Gal.3.24.

The

The ſumme of the lawe.

The lawe is holy, and the commaundement is holy, iuſt and good. The lawe is good, if that a man vſe it lawfully. Rom.7.12. 1,Tim,1,8.

The ende of the lawe.

(Our neighbour is he that needeth our helpe. Our brother (in the ſcripture phraſe) is he, that is a Chriſtian. Chriſtians are brethren: and Sainct

Luke 10,27,to 30.mat.23,8, 1,cor,6,1,6, 1,cor,12,1,&15 1. 1.cor,16,1.

THe things that haue bene hitherto ſpoken do plainly ſhew, howe needie and voide man is of all good things: and how he wanteth of himſelfe, al helpes of ſaluation. Wherefore if we ſeeke for helpe for our releife and neede, we muſt go out of our ſelues: and by fayth to acknowledge, that what ſo euer wee haue neede of, what ſo euer wanteth in vs: (a) the ſame is in God, and in our Lorde Ieſus Chriſt. And in Chriſt is the fulneſſe of Gods goodneſſe: from whome we muſt drawe by prayer (as out of a plentifull fountaine) whatſoeuer wee haue neede of, and whatſoeuer wanteth in vs.

(a) Iohn 15.7. Col.1.19.

(b) By faith our hearts are framed to call vpon the name of God: and fayth obteyneth what ſo euer is graunted by prayer. And with prayer we muſt craue of Chriſt, that which we haue learned to be in him: So by prayer our fayth is exerciſed, for faith is the cauſe of prayer: and prayer is the encreaſing of fayth.

(b) Mat.21.22. mar.11.24.16. 14.13.&9.14. 26.33. eph.5,3 12.heb.4.16.& 10.12.iam.1. 5.6.

(c) A right prayer requireth fayth and repentance: Without fayth it is impoſsible

(c) 2.Chro.7. 14.pſal.66.18. eze.18.26.27. 31.32.16.14.13

impoſible to pleaſe God, and where true fayth is; there is alſo true repentaunce. Without fayth there is no true prayer: And without the loue of our neighbour there is no fayth. Therefore wee are taught by Chriſt, to pray one for another.

Prayer is neceſſarie for all Chriſtians; becauſe it is the chief part of that thankfulnes which God requireth of vs. God will chiefely be worſhipped of vs, and magnified: by praier and thankeſgiuing. And prayer was ordeyned for vs, to bewaile our miſeries to God.

Prayer is a petition, with an ardent and earneſt deſire; whereby we aske of God, thoſe things which he hath commanded to be asked of him. And thankeſgiuing, is an acknowledging of a benefite receyued: with giuing thanks (and praiſe) for the ſame. Prayer, what it is.

(b) We muſt pray continually, for many daungers doe hang ouer vs euerye moment: and temptations doe continually aſſault vs, and force vs to craue helpe of God, by Chriſt. Neuertheleſſe, we muſt not truſt by much (c) babling, to wring any thing from God. (d) Rom. 12. 12. ephe. 6. 18. Iames 5. 15. (e) Mat. 6. 7.

(f) We

(f) Luke 11,2. & 21,36. pſal, 50,14,15,23. & 116,12. ephe 6,18, col. 4.2. 1,pet.4.7, iam. 5,13,14,15.

(f) Wee muſt pray becauſe God hath commanded, that we call vppon him: and will this way chiefly and principally bee magnified of vs. And wee receyue not thoſe bleſsings which are neceſſarie for our ſafetie and ſaluation: except wee aske them of God.

(g) 1, Theſ. 5,17 18. 1. tim. 2,1,2,3 hebr. 13,15 col. 3.17.

(g) And ſo of thankeſgiuing: without giuing of thankes, wee receyue not ſuch thinges as are to bee giuen, and are neceſſarie.

They which hane true fayth, aske the grace of God. And they who haue taſted of Gods grace, ſhewe themſelues thankefull vnto God for it: and do more and more craue and deſire it.

The wicked receyue many gifts: but not thoſe principall gifts, which are proper to the elect: as fayth, repentance, forgiueneſſe of ſinnes, and regeneratiou (or newneſſe of life). Alſo thoſe giftes the wicked receyue: they doe not receyue them to ſaluation.

Sith that all our prayers ought to bee offered and preſented to God, by our (h) Rom, 8,20. Lorde Ieſus Chriſt: and that we (h) know not how to pray as we ought to do) therfore our ſauiour Chriſt hath giuen vs the forme

forme of prayer. Not to binde our selues to those wordes: for Christ himselfe vsed at other times (1) other wordes, & longer speach. And the Apostles did so likewise.

(1) Iohn, 14, 16. & 17, iam, 1, 5. mat, 26, 39, 42. acts 4, 24.

But in this prayer, is giuen vnto vs, a law to pray aright, concerning the things themselues, that ought to be prayed for: And so teacheth vs, when we pray for particuler things which we neede: what things they must bee that wee ought to pray for, and how to aske them.

Albeit, that wee must make our prayers onely to God for helpe: yet to demaunde succour of men, is nothing contrarye to this. For wee put not our trust in them, nor seeke succour of them: but as the ministers and bestowers of Gods goodnesse to our necessitie and comfort. For what so euer wee receyue of any man, wee are bounde to take and acknowledge it, as deliuered from God, by him, vnto vs: becausemen are the destributers of Gods benefites one to another.

It is requisite in prayer, that wee obserue these fiue things. Fiue things requisite in prayer.

First,

(k)Iohn.14,13 14.& 16.23.1. iohn 5.14.mar. 11.24. iam.1.5, 6.& 4.3.rom.8, 3.4,1.tim.2,5. 1.iohn 2.1,2.

First that wee muſt make our prayers (k)onely to God, in the name of Chriſt (and not to Saints, nor any other) for Chriſt onely is our interceſſor, mediator and aduocate to God for vs.

(l)Iohn 4,23. 24.rom.8.26. pſal.51.17. & 145.18.

Secondly, (l) that we be inwardly touched with the neede of the thing wee aske: hauing our minds wholy bent therevppon (and not caried away with by thought).

(m) Iam.1.6. mark.11.24. 1.iohn 5,24.

Thirdly. (m) That we truſt with full aſſurance, that our prayer ſhall bee graunted; ſo farre as the Lorde doeth knowe them to bee meete and needefull for vs.

(n)Rom.12.12. luke 18.1, to 7. 1.theſ.5,17.col. 4.2. ephe,6,18.

Fourthly. (n) That wee continue in praier; although we haue not our requeſt at the firſt.

(o)Iam.4,3. Rom. 8.26. 1.Iohn 5,14.

Fiftly, (o) That wee aske not thoſe thinges which wee thinke good in our owne fantaſie: but onelye that which God commaundeth vs to aske of him in his word. (p) All which things be taught in the Lords prayer.

(p)Matt.6,9, &c.luke 11,1,2 &c.

* 1.Cor.14,15

* We muſt pray with the ſpirit & vnderſtanding: And lift vp our hearts to God in our prayers.

Pſal25.1.

Iohn 17,1.

Chriſt when he prayed: he lifted vp his

his eyes to heauen, and kneeled on his knees (which teacheth vs how we ought to pray). Luke.22.41.

The godly when they pray; they are sorie for their sinnes, and doe craue pardon of God, in the name of Christ, with an humble cõfession of their faults: trusting (through Christ) to obteine their petition. And they rest onely vpon the mercie of God, for Christ his sake and merit: craving nothing but that which is according to his will.

IN that prayer which Christ taught his Disciples (which wee call the Lordes prayer) our Sauiour Christ hath taught vs what we ought to pray for: and how to pray. Therefore we must not looke for any other thing; then is briefly comprehended in that prayer.

The Lordes prayer which our Sauiour Christ taught: is this that foloweth.

OVr Father which art in heauen.

Our. By this worde Our (a) wee are taught to pray one for another: because we (a) Iam.5.16. rom.12.4.5.

1.cor.12,13, 27,& 6.15,17. 19.2,tim.1,1. 2,3.

are members one of another, and vnited together by the holy Ghost.

Father. And God is called our Father, in respect of our creation: because he created vs. (B) But in this prayer, we call God our Father: because he hath chosen all the faithfull to be his children, and loueth them, for Christ his sake.

(b)Rom.8,14, 15,& 5,8.iohn 1,12.gal.4,6. ephe.1.5,6,ioh. 20,17,mat.7.11.

By election through Christ, wee are Gods children. (c) For if we doe not beleeue in Christ; then are wee not the children of God: but the children of the deuill. Therefore wee can not call God our father, but by our Sauiour Christ. For all those onely that trust in his name, are chosen to bee the sonnes of God.

(c)Mar.16.16. iohn 3,18,36. 1.pet.5,7.

Which art in heauen. (D) God is sayde to dwell in heauen: Thereby to teach vs to lift vp our minds to heauen, in our praiers.

(d)Esay 66,1. iere,23,24. psal.2,4.& 103 19,& 115,3,16: & 123,1.

God is in heauen most glorious, and hath there his seate: yet his presence is euery where, and filleth heauen & earth.

HAlowed be thy name.

Hallo-

Hallowed be thy name. (A) In this petition wee desire the true knowledge, and worship of God; that due honour may be giuen to him. (we may not speake nor thinke of him: without most high reuerence). Also that hee would giue vs the knowledge of his holynesse, in fayth and repentaunce: whereby wee may glorifie and prayse his holy name: and not to dishonour him by our euill liuing.

(a) Rom 11.33. 36, & 16.27. 1,cor.10.31,1, tim.1,17. luke 1 50. mat.6,33. psal.67,&71,8. iob 1,21.deut. 28,58.

Rom.2,24.

Wee sanctifie and hallowe God, when wee acknowledge his mercie and prouidence, and prayse him for the same: and doe knowe that of him, which hee will haue vs to knowe. The ende of all thinges is Gods glorie: Therefore all our doinges, shoulde bee to his honour and glorye. And wee must desire, that he will giue vs strength, whereby his diuine name may bee hallowed and sanctified of vs.

Iohn 17,2,3.

1.Cor.10,31.

In this petition the name of God signifieth God himselfe, and his workes: and all those things which may bee attributed vnto God.

Mat.28,19. Psal.116,13.

THy kingdome come.

Thy kingdome come. Herein we desire the Lorde (A) to gouerne and preserue vs with his spirite: and to correct in vs all euill desires, that we may obey him. (B) And also to hasten the gathering of his elect into his glorious kingdome: that they may be deliuered from all euill and wickednesse.

(a) Luke 17,20 21. rom. 8,10,11 psal. 143,10. Iohn 16,13.

(b) Rom. 8. 21, 22,23. reue. 22, 20. mat. 6,33. luke 12,32. & 22,29,30.

(c) Except God keepe vs, & erect in vs his rule and kingdome: wee shall neuer sanctifie his holy name. For where the holy spirite of God doth not keepe and preserue: there will the deuill bee, to worke destruction and damnation.

(c) Iohn 3,3. 1. pet. 1. 5. Rom. 8,9, to 15

The kingdome of God, is here taken to be the spirituall gouernment; wherewith he gouerneth all the elect, by the vertue of his holye spirite, and by his worde.

Iohn 18,36. rom. 14. 17. 1. cor. 4. 10.

Christ doth reigne in vs; when we do mortifie our flesh, and renounce our euil affections.

Mar. 6. 12, 16, & 8. 9. to 15.

This kingdom of God hath two parts: the one to direct & mainteine the elect: The other is to ouerthrow the enemies and reprobate.

Thy

THy will bee done in earth, as it is in heauen.

Thy Will be done. &c. (A) In this petition we pray, That God will strengthen and vphold vs by his holy spirit, to direct all our doings to his glory, that we may do his will: & that nothing be in vs, contrarie to his will.

(a) Eph. 1.9. 11 & 5.7. 1. iohn 5 14. rom. 12.2. 1. thes. 4.3. 1. pet. 4 2. 1. iohn 2.17 ioh. 9,31. 1. cor. 4,7. tit. 2. 12.

(B) Wee pray that wee may bee obedient to his will, and take patiently and willingly (without murmuring) whatsoeuer afflictiõs or troubles he sendeth on vs: that nothing be in vs against his will: but that his will may be done in earth, as it is in heauen. (That wee may striue so farre as wee may, to such perfect obedience).

(b) Heb. 13,20 21. acts 9,6. iob 1,21, mart. 26. 39, rom. 1. 10 & 15,32, 1, cor. 4,19.

Therefore we must desire the Lordes (c) helpe to strengthen vs, to ouercome sinne: and to deliuer vs from it. That wee may thereby be able to please him in obeying his will.

(c) Col. 1,9. Iohn 15,4,5. Phil. 2,13. 2, Cor, 3,4.

In the former petition, wee desire that God will begin his kingdome in vs, by ruling vs with his holy spirit: and in this petition, wee pray that wee may haue strength from God, to doe his will

as

as becommeth vs.

(d) Esay 46,10. Psal.103,21. (D) The will of God here signifieth: his commaundements and decrees.

(e) Rom.9,19, 20. (E) (The will of God, none is able to resist, nor may plead agaynst his doings).

The three foresayde petitions, belong onely to the glory of God: and depende together. For the name of the Lorde is not hallowed, except his kingdome come: and his kingdom doth not come; except sinne and wickednesse be remoued, and his will be done.

4 Giue vs this day our dayly bread.

Giue vs this day. &c. In this petition, vnder the name of (A) bread; we pray for all such necessarie thyngs, which the vse of our bodies (in this life) needeth: as foode, rayment, health, peace, and such like. And so is the name of breade vsed, in the holy Scripture.

(a) Gen.3,19. deut.8,3.psal. 37,25,&c.4,16 & 5,16.&14,13 mat.4,4. luke 4,4.

Christ calleth the bread which wee must desire of God, (B) Dayly breade: because hee will haue euerye of vs euerye day: to desire dayly, as much as may for euerie day, necessarily suffice vs, in our vocation.

(b) Mat.6,11. 31,&c.luke 11 3,psal 34,9,16. pro.30,7,8,9.

And

And hauing the same: that therewith (c) wee shoulde be content. And this woorde Our breade: signifieth that portion that God hath assigned vnto vs: and therefore wee call it ours.

(c) 1, Tim. 6, 6 to 11, heb. 13, 5 iam, 4, 13.

Wee must aske onely; thinges necessarie for our lyfe: And to put our selues wholy in the prouidence of God, to be nourished and mainteyned of him. (d) And acknowledge al things we haue, to be giuen vs by him.

(d) 1, Chro. 29, 11, 12. iam. 1, 17

So resting our selues on Gods prouidence, (e) and labouring diligently in our vocation: God will blesse our labours, and giue vs those thinges which (f) shall be needfull for vs (to serue God with: and our neighbour) according to his will.

(e) 2. Thes. 3, 10 heb. 13, 5, 6.

(f) Iam. 4, 3, 1, iohn 5, 14.

Touching Gods prouidence, See more at large before in the first Article of the Creede.

We must aske the things which wee shall neede in this life, with this condition annexed (g) *If it be thy will*: For wee must not prescribe vnto God, what hee shall giue vs: for that were to tempt

(g) Deut. 6, 16, mat. 4, 7, 1, cor. 10, 9.

tempt God: which wee are forbidden to doe. But ſpirituall bleſsings, we muſt aske without this condition, for they are profitable for vs; and may not any way hurt vs.

(h) Pro. 30, 7. 8 9, Pſa. 37. 16. 1. Tim. 6, 6, to 11.

The (H) abundance of riches may hurt vs, if we haue not Gods ſpeciall grace to direct vs, in the good ſpending of them: For the rich men are gods ſtewardes, to diſpoſe them. Therefore if they do not vſe riches as God commaundeth: their ſinne is the greater by them.

§

AND forgiue vs our treſpaſſes: as wee forgiue them that treſpaſſe agaynſt vs.

John 14, 13, 14. & 16, 23, 24. 1. John 2, 12. & 5, 14.

And forgiue vs our treſpaſſes. &c. In this petition we pray: that our ſinnes may be forgiuen vs, for Chriſt his ſake.

This petition teacheth vs to acknowledge our ſinnes, and as earneſtly as we may, To deſire of God forgiueneſſe of them: truſting in his mercie, for the merits, death, and paſsion of Chriſt Ieſus our Sauiour and redemer.

Concerning forgiueneſſe of ſinnes, See it more at large before in the tenth article of the Creede: and at the ende of the Creede in the Concluſion.

As we forgiue them. &c. Alſo theſe woꝛds, As we forgiue them that treſpaſſe againſt vs: doeth admoniſh vs, to foꝛgiue our neighbour his offences done to vs, and that if wee doe not foꝛgiue our neighbour, but ſeeke reuenge: God will not foꝛgiue vs. Matth. 6, 14, 15, and 5, 23. 24 44, luke 6. 36. 37 Iam. 2, 13, rom. 12, 19. col, 3, 13.

Theſe wordes, *As we forgiue*: doeth not ſignifie the degree and compariſon betweene God and vs: as if God ſhoulde forgiue ſo farre and no more: then wee doe forgiue.

But theſe aſſureth vs, that God remitteth our ſinnes, as truely and certainly: as we forgiue and remitte our neighbour. And that if we do not forgiue our neighbour, but ſeeke reuenge: God will not forgiue vs.

This prouoketh vs to fayth and true repentance: and to forgiue and loue our neighbours. For we cannot pray in fayth and true repentaunce, if wee hate our neighbour.

And

6 AND lead vs not into temptation: but deliuer vs from euill.

And lead vs not into temptation. In praying that we be not (A) led into temptation, we desire that God will not withdraw his speciall grace from vs: but defende and vpholde vs with the power of his holy spirite, that we may ouercome all temptations; and thereby may be deliuered from the consent, and doing of euill.

(a) Psal 125,5, & 81,12, rom. 1 24,26. 2, thes. 2, 11,12. esay, 63, 17. & 29,10. 1, sam. 16,14, iohn 14.17. rom, 6.12 2. cor. 4,7, &c. 2. tim. 4,18. 1, pet. 1,5. & 5,8, 9. 2, pet, 2,9.

(b) 1, Sam, 16,14 1. pet. 5,8,9. gal. 6,1. 1, cor, 7,5. rom. 1,24,26. esay 63,17.

When God (B) withdraweth his speciall grace, in preseruing and keeping vs, by his holye spirite: Then God suffereth the deuill, and our wicked inclinations to tempt vs, and to worke vs afflictions and troubles: thereby to exercise our fayth; or to chastice vs for our sinnes. (For the Lorde will (c) correct the offences of the godly in this world, by afflictions: else our flesh would be wanton, and forget God).

(c) 2. Tim. 3,12, reue. 3,19. heb. 12,6, &c. 1, thes. 3,3. 29. 2, cor, 7. 10 10. pro, 30. 9.

Therefore wee pray, That he leade vs not into temptation; That wee should be (D) ouercome of it, and so consent to the doing of euill: but that hee will deliuer vs from euill.

(d) 1, Cor. 10,13

There

There are two sortes of temptations: The one is from God. The other is from the deuill, the wicked, and our corrupt inclinations.

The temptations whereby God tempteth vs; is a (e) tryall and proofe of our fayth and obedience: that our faith, patience and constancie, may be manifested vnto our selues and vnto men, to his glorie and prayse; when hee deliuereth vs from that temptation and tryall.

(e) Iam,1,2,3. 12,& 5,10,13. 1,pet,4,12,&c. deut.8,2.2,cro. 32,31.rom,5,3. 5.1,cor.11,10,32.

So were (f) the temptations of Abraham, Ioseph, Iob, Dauid: and other holy men.

(f) Gen.22,1, 2,9.&c.& 29,7 &c.iob 1,7.&c. & 2. 1,cro.21.1. &c.

The tryall (or temptation) sent from God: is by afflictions and troubles (as aforesayde) (g) which come on the godly, in that tyme that God withdraweth his speciall grace in preseruing and keeping of them by his holy spirite. And then God (h) suffereth the wicked, and our euill inclinations, to tempt vs, and to worke vs afflictions and troubles: that wee maye resort to his grace, and feele the presence of his strength in succouring of vs.

(g) Ioh.15,5,6.

(h) Iudg.9,25

(i) Iohn 16,20. 2,cor 4,7,&c. rom.8.18 &c.

God

God not working theſe afflictions, (for he (k) tempteth none to euill) but onely withdrawing his ſpeciall grace for the time. For where (l) the ſpirite of Chriſt is abſent: there will the wicked ſpirit be readie and preſent, to worke our deſtruction.

(k) Iam. 1.13. 14,15.
(l) 1,Sam.16, 24.heb.3,13. rom.8,9.1,pet. 5,8,9.

The (m) wicked ſpirites can do nothing vnto the faythfull, but what God ſhall ſuffer them, and giue them leaue. For the Lorde will hauc regarde that thoſe his elect, ſhall not periſh.

(m) Iob 1.7, to 13,& 2,mar.8, 31.& 10,29,30

So (n) the wicked doe execute the iudgements of God.

(n) Iud.9,23. 1.King.22.22. 2.King.17,27. & 24,3.

All thinges (o) worke for the beſt, to them that loue God: for hee knoweth what is beſt for vs. Alſo temptations are profitable for vs, when his mercie doth accompanie them.

(o) Rom.8.28. Eſa.57,1.

Wee muſt not (p) ſeeke for afflictions: for ſo wee ſhall tempt God, and prouoke his wrath. But thoſe afflictions which be layde on the godly agaynſt their will: God in the ende, when it pleaſeth him, (q) will deliuer the faithfull out of thoſe temptations: and will ſuffer no more to be layd on them, Then he will giue them ſtrength to beare.

(p) Mat.4.7. Wiſd.1.2.

(q) 2.Per,2,9, reue.3,10,2. cor.4.7,&c. 1.Cor,10,13.

The

The temptation whereby the deuill, the wicked, and our corrupt inclinations doe tempt vs; is euery soliciting to sinne: To the ende wee may bee withdrawne from God, and so to perish. How the deuil tempteth. Iam. 1. 13, 14. 15 1. Pet. 5. 8, 9.

Theſe are the diuerſities of temptations. God tempteth, only by the withdrawing of his ſpeciall grace, to exerciſe the fayth of the godly, or to chaſten them for their ſinnes: holding them ſtill in his mercie, that they ſhall not periſh: thereby to make them to reſort to his grace: and ſo to feele the preſence of his ſtrength in ſuccouring them. The diuerſitie of the temptations.

But the deuill tempteth; to withdrawe vs from God: and enticeth and prouoketh vs to doe euill and wickedneſſe, and ſo to forſake God: that wee might be deſtroyed and damned. 1. Pet. 5, 8. 9.

BVt deliuer vs from euill.

But deliuer vs from euill. In this wee pray, That when temptations ſhall aſſault vs, and prouoke vs to doe euill: that God would deliuer vs from all euill, preſent and to come. And that hee will ſuffer no euill to hurt vs: but that all thinges may bee vnto Iohn 17. 15.

our saluation.

2.Tim.3,12. 1,Pet.5,8,9. 1,Cor.10.13. We shall bee led into temptations: Therefore we pray that we may not be ouercome of them; and so to bee withdrawen from God (but that we may be deliuered from euill).

FOr thine is the kingdome, the power, and the glorie for euer, Amen.

For thine is the kingdome, &c. This clause serueth to confirme our fayth: That God is able to giue vs those things which we desire. For the kingdome, and all power and glorie, is his: therefore we trust in his power, mercie and goodnesse. Unto this our God be all prayse, glorie, honour, power and thankes (by Iesus Christ our Lorde) for euermore.

1,Chr.29,10,11 12.Psal.145,13. 1.Tim.1,17. Reue.5,13. 1,Pet.5,11. Ephe.3,21. Col.3.17.

Amen. This worde (Amen) signifieth: That we wish and desire, that it be so done, (or so be it).

The effect of this prayer.

In the first petition, the Lord commandeth vs to desire the true knowledge and worship

worship of God: In the second, That God woulde gouerne vs with his spirite: and so continually preserue and confirme vs, in this knowledge. In the thirde: That euery of vs (by the helpe of his holy spirite and gouernment) may doe and fulfill our duetie in our vocation: that we may doe nothing against his will. In the fourth: That God would giue vs corporall blessings; whereby euery of vs may doe his duetie. In the fift: That he would giue vs spirituall blessings, in forgiuing vs our sinnes. In the sixt (and last) That wee may bee vpholden by his grace: that thereby we may bee deliuered from all euill. And that so wee may bee able to hallow, prayse and glorifie his name, thorough Christ our Lord and Sauiour.

Before hath bene declared, three parts of Religion: fayth, the lawe, and praier: nowe followeth the last part, which is Sacraments.

Mat.28.19.20.
Mark.16,16.
Luk.22.19.20.

THe Sacraments which are to be vsed of vs Christians: are onely those which our sauiour Christ did institute, and commaund vs to vse. Which are only twoo: Baptisme and the Lords Supper (which we commonly call the holy Communion).

Gen.17.11.
Rom.4.11.
Exod.12.14.

These two Sacraments, Baptisme, and the holy Communion, are holy signes: ordeyned to be assured tokens and testimonies to me (and all the faythfull) of the mercie of God, and forgiuenesse of sinnes; for the merits, death and passion, of Christ Iesus my sauiour. And with those holy Sacraments, I receyue such grace and vertue from Christ: the which my tongue cannot expresse. And the holy Ghost by them, doeth moue my heart to beleeue.

A Sacrament what it is.

A Sacrament is a testimonie of Gods fauour towardes vs: confirmed by an outward signe. Or a visible signe; of inuisible grace.

There are three thinges in a Sacrament. The first is the visible signe (as in Baptisme

Baptiſme, water: and in the holy Communion, bread and wine): The ſeconde is, the wordes of the Lords ordinance. And the third is, The thing ſignified by them. The thing ſignified is Chriſt: for he is the ſubſtance of all Sacraments, and they doe promiſe nothing without him: For by Chriſt is the mercie of God and ſaluation giuen vnto vs.

Our Sauiour Chriſt for the ſtrengthening of our fayth, hath ordeyned the preaching of the Goſpell. And for the further encreaſing and confirming of our fayth: hath inſtituted and left to be vſed of vs for euer (ſo long as wee are in this world) the twoo Sacraments (aforeſayde) Baptiſme, and the holy Communion: to be teſtimonies of his grace and ſaluation.

Theſe are called the Sacraments of the newe Teſtament, becauſe Chriſt did inſtitute them; and left them to be vſed of all Chriſtians. And none other are to be vſed of vs as Sacraments, but thoſe onely.

Why the Sacraments were ordeyned.

The vſe of our Sacrements, are; to be ſignes and teſtimonies of the eternal couenant of remiſsion of ſinnes (or promiſe

of ſaluation) which God hath made to the faythfull in Chriſt. And alſo ſerue to confirme our fayth (for that they ſet before our eyes the good will of our heauenly father) and leade vs vnto Chriſt; to ſeeke our ſaluation onely in, and by him. And further, by receyuing them, wee teſtifie our profeſsion before men: that wee are Chriſtians; not Infidels. And by them wee binde our ſelues to God to followe godlineſſe (in fayth and charitie) and yeelde vnto God obedience, prayſe and thankes for our redemption. And in giuing vs theſe viſible ſignes: God teſtifyeth his benefites towardes vs.

Acts 10,47.

Rom.6,3,4. Ephe:4,3,to 7.

The Sacramentes before Chriſt: teſtified that Chriſt ſhoulde come (for without Chriſt none was, nor neuer ſhall be ſaued). And the Sacraments which Chriſt hath left vs; teſtifie that Chriſt is come: and are to vs ſignes of the couenant of ſaluation (as aforeſaid).

Gen.17,4,7,10 21. 1,Cor.10, 1,2,3,4.

Mat. 28,19,20, 1,Cor.11,26.

Chriſt teacheth and inſtructeth vs with his worde: then ſtrengtheneth our fayth with ſacraments: and by his holy ſpirite he openeth our hearts to receyue the word and ſacraments (which otherwiſe

wise would nothing moue our inwarde parts). So without the worke of the holy Ghost the sacraments doe nothing at all profite vs. It is the spirite of God which is the authour of the encrease of our fayth. The office of the sacraments, is to set forth Christ vnto vs: and in him the treasures of heauenly grace. And to confirme our fayth, in setting before our eyes the good will of our heauenly father. And by the healthfull working of the holy Ghost: the faythfull do receyue with the sacraments; such grace and vertue from Christ our sauiour: the which we are not able to expresse. And so that most learned man master Caluin, writeth in his booke of Institutions. If any man aske me (saith M Caluin) what maner of presence of Christ is in the Lords supper: I wil not be ashamed to confesse, that it is a higher secret then that it can be either comprehended with my wit, or vttered with my wordes. And to speake it more plainly, I rather feele it, then I can vnderstand it. Therefore I do here embrace the truth of God, wherein I may safely rest. With the holy sacraments Christ with his spirit discendeth to the faithful.

The office of the Sacrameᵗˢ

Note.

Gal.2.20. Ephe.3.17. 2.Cor.13.5. 1.Cor.6.15,17. 19.& 12.13. Rom 8.9.& 12, 5.1.Cor.10.17. Ephe.5.30.

that he may truely quicken their ſoules: and dwell in them, and they in him: and they vnited to him, and made members of his bodie, he being their head: and alſo members one of another by the wonderfull working of the holy Ghoſt. This ſecret vniting of Chriſt with the godly, is by nature impoſsible to bee comprehended.

Note.

For our inſtruction herein, beholde the Sùnne ſhining forth his beames on the earth: how it is one thing in the firmament: yet all the worlde, and euery thing, is nouriſhed and comforted with the light and heate thereof. Much more (and more then may bee expreſſed with our tongues, or cõceyued in our minds) doth the extending beames of the ſpirite of Chriſt diſcende to the faythfull, to quicken, comfort and defend them: with the grace, vertue and power, that commeth from the bodie of our ſauiour Chriſt Ieſus: whereby they hate the deuill and ſinne, and ouercome them.

Iohn 3.18. 1.Pet.3,21. Acts 8.13.18. 20.21.Ioh.1,33 Rom 2.29. 1.Cor.10.4,5.

Albeit the faythfull receyue the benefites aforeſayde with the holy Sacraments: yet there is no ſuch ſecret power knit and faſtned to the Sacraments, that they

they may of themselues, giue vs the graces of the holy ghost.

The Sacraments doe not profite vs, vnlesse the holy ghost ioyne with them: for it is the holy ghost, that encreaseth and strengtheneth our fayth, and maketh the Sacraments to bring forth fruit in vs. We doe not denie, but Christ himselfe, with the power of his spirit is present at the administration of the holye Sacraments: and the grace of God is there truely present to our fayth, when we receyue them. Neuertheleſſe, the inwarde grace of the spirite, is seuered from the outward ministerie. And the Sacraments doe not profite, but being receyued by fayth. Matth. 28. 20.

All that are baptised haue not the spirite of Christ. Simon Magus was baptised (by Philip the Apostle) but had not the grace of the holy ghost: he confessed the truth, yet was not regenerate by the holy ghost. So Baptisme and the Lords supper, may be receyued without the holy ghost: Albeit God inwardly worketh by the holy ghost; that which the Sacraments testifie. Acts 8. 13. 18. to 25.

Hee that despiseth the holy sacra-

ments,

Gen.17,13,14. Luke 14,24. Mar.8,38. ments, and willingly doth forbeare the vse of them, as though he needed them not: he is not to bee accounted any of Gods people. And also thereby he refuseth the grace of Christ. But he that receyueth them in fayth and repentance: vnto him the holy Sacraments seale and confirme most assuredly, the promise of grace, and forgiuenesse of sinnes: and that he shall bee partaker of Christ and his benefites, and dwell with him in heauen for euer.

Iohn 3,16. & 17,20,&c. 1.Iohn 2,3, Rom.3,25. & 5 9,2.cor.5,21. Gal 3,14.heb. 9,14.&10,10. Col 1,14.

Of Baptisme.

Mark,16,16. Tit. 3,5. Gal 3,27. 1.Cor.12,13. BAptisme is a holy signe, and an assured token to mee: that my sinnes are forgiuen mee for Christ his sake: and that I am receyued into the holy Church, as a member of the same: and vnited vnto Christ, by the speciall working of the holy Ghost.

Matt.28,19. Mark,16,16. Rom.6,3. Tit.3,5. 1.Pet 3,21. Baptisme hath the promise of forgiuenesse of sinnes and saluation, annexed to it: that euery one which beleeueth and is baptised, shall be saued. And in Bap-

Baptiſme wee are remued by the holye Ghoſt: whereby our euill inclinations are chaunged into good, that wee haue thereby an hatred of ſinne.

In Baptiſme the offence and puniſhment of our ſinne is taken away. Neuertheleſſe, the corruption or inclination to ſinne, remayneth in vs: which maketh euery one of vs ſubiect to ſinne, and alwayes, to neede the mercie of God, and forgiueneſſe of ſinnes.

Gal.3,27. Ephe.5,26. Tit.3,5. 1.Pet.3,21.

1.Iohn 1,8,9,10.

Baptiſme is a ceremonie, or outwarde ſigne, inſtituted by Chriſt: being waſhed with water in the name of the Father, and of the Sonne, and of the holy Ghoſt. Whereby Chriſt teſtifyeth to vs, that wee are cleanſed from our ſinnes by his blood. And Baptiſme is alſo a ſolemne ſigne of our receyuing into the holy Church: and the marke whereby Chriſtians are knowne, from Infidels. Alſo it is the Sacrament of Chriſtian profeſsion: for by my receyuing of Baptiſme, I do profeſſe to liue a Chriſtian: & to beleeue & truſt for my ſaluation (& all things elſe which I ſhall neede) onely, in the name of the father

What Baptiſm is: and wherefore it was ordeyned.

1.Iohn 1,7. Ephe.5.26.

Acts 2,38.

2.Cor.5,17. Rom.6,3,4.

father, the ſonne, and the holy ghoſt (three perſons and one true and euerlaſting God). And I doe thereby ſolemnly binde my ſelfe to Chriſt, to keepe his commaundements (to my power) and to beleeue and truſt in his merits, death and paſsion, for my ſaluation. And ſo by fayth in Chriſt, I am ſanctified by the ſpirite: vnto eternall life.

Acts 22.16. & 15.9. Mar.16..16. Tit.3.5.

The viſible ſigne in Baptiſme, is water, with which the perſon baptiſed is waſhed.

1.Cor.6,11. Tit.3.5.

The ſpirituall and inuiſible grace is: forgiueneſſe of ſinnes, and the renuing by the holy ghoſt. After our Baptiſme, Chriſt with his grace, by the working of the holy ghoſt, doeth regenerate, and frame the faithfull, to newneſſe of life, by fayth and repentance (ſo long as they liue here in this worlde) whereby they hate ſinne and the deuill: and in the end ouercome them.

To be baptiſed in the name of the father, the ſonne, and the holy ghoſt: ſignifieth into the Religion, profeſsion and grace of the father, the ſonne, and the holy ghoſt. Baptiſme is the ſolemne receyuing of vs into the holy Church, and

into

into Gods fauour: therefore euery of vs are but once baptiſed in our whole life.

Although our baptiſme doe require fayth and repentance: yet the Baptiſme of infants doth very well agree with the inſtitution of Chriſt, and the nature of the ſigne. For the ſignes conſiſt not in the outward ceremonies: but principally depende vppon the promiſe of ſaluation, which belong alſo to the children of the faythfull: and wee and our children by baptiſme enter into the profeſſion of God; that we may be reckoned his people. Alſo Baptiſme hath the ſame office with vs, as Circumciſion had with the Iewes. (And God commanded the Iewes to circumciſe their infants). Infants are partakers of Chriſt, and heyres by promiſe: Therefore are not to be debarred from baptiſme.

Baptiſme of infants.

Acts 2.39.
Gal.3,7.29.
Gen.17,7.
1.Cor.12.13.
Mat.19,14.15.
mar.10.14.15.
16.Gal:3.29.

The children of Chriſtians are accounted holy: although they bee the iſſue, but of one faythfull parent. Therefore the childe of a Chriſtian may bee baptiſed. The Prophet Ieremie, and ſaint Iohn Baptiſt, were ſanctified in their mothers wombes: whereby plainly appeareth, ſaluation is according to Gods

1.Cor,7,14.
Iere.1,5.
Luke 1,15.

Tit.3.5.2,Thes. 2.13

Ephe.1.4.1 Kom.9,16,

Gods election: albeit the infant were neuer baptised. God hath chosen vs before the foundation of the worlde. So then saluation is not in him that willeth, nor in him that runneth: but in God that sheweth mercie.

Of the holy Communion.

Luke 22.19,20 1.Cor.11,24.25 26.Rom.4,25.

THe holy Communion I receyue in remembraunce, that Christ dyed for my sinnes: and rose againe to giue mee (and all the faythfull) eternall life. And in this holy Sacrament (receyuing the same in true faythand repentaunce) I receyue (by the working of the holy Ghost) grace and vertue from heauen: from the verie bodie and blood of our Sauiour Iesus Christ (for out of the substance of his flesh, he giueth life to my soule) and the holy Ghost doeth thereby nourish my heart to beleeue faythfully in Christ his death and merits for my saluation: and dwelleth in mee; and uniteth mee vnto Christ. And also maketh mee partaker of Christ his benefites: And after this lyfe, to haue eternall in heauen with Christ Iesus my Sauiour.

1.Cor.13,2,3. 1.Cor.10,3,4, 16,17.gal.2,20 Iohn 6,51,&c. 1.Cor.6,15,17 19.2,Cor.13.5. Rom.8.9.

In

In this holy Sacrament we are made members of Christ, and united together: by his holy Spirite dwelling in vs. The manner of Christ his presence, and of our uniting, and howe wee eate Christ and drinke his blood; is a great secret: and more then my tongue can expresse, or any mans minde able to conceyue. 1.Cor.10.17. Rom.12,5. Ephe.5,30,32.

When wee receyue this holy Sacrament: we must (as deuoutly as wee can) lift vp our mindes into heauen, where Christ is: And by our fayth, receyue grace and vertue from his verie bodie. By our true and liuely fayth, we are made partakers of Christ, and vnited to him, by his spirite dwelling in vs: and doe obteyne remission of our sinnes, and saluation. Col.3,1. Gal.2 20. Ephe.3,17. Iohn 3,16,&5 24.ephe.2,8,& 3,17.acts 10,43 & 26,18, & 15, 9.gal.5,6. Heb,11,6.

At the receyuing of this holy Sacrament Christ is present (by the working of his holy spirite): and doth make vs one with him; and members one of another. Matth 28,20. Iohn 17,22,23. 2.Cor.13.5. Rom.12,5.

And we be partakers of the godly nature: in that we flee the corruption, which is in this world through lust. 2.Pet.1,4.

Euery one which receiueth this holy Sacrament 1,Cor,13,2,3.

1.Cor.10.3.4. Iohn 6.54.to 57,63.2.cor.13 5.1.cor.6.15,17 19.Rom 8 .9.& 12,5.ephe.5,30 1.Cor. 10, 17.

crament worthily (in true fayth, repentance and charitie) doe then receyue the body of Christ (working by his spirite) and forgiuenesse of all their sinnes. Christ then dwelleth in them, and they in him: and are vnited to him, and made members of his bodie, and also members one of another: by the secret and marueylous working of the holy Ghost.

Gal.2.20. Rom.8.9.10.11

Christ doth out of the substance of his flesh, giue life vnto our soules. And we do liue, by his holy spirit and vertue abiding in vs. And by that vertue and power we doe hate sinne, and the deuill, and ouercome them.

Iohn 14,23. 1.Iohn 3,24, & 4. 13. Ephe.3,17. 2.Cor.1,22. Rom.8.11.

Thus are the faythfull fed with Christ his body, and doe liue by his holy spirit and vertue abiding in them. And thereby their fayth is nourished and strengthened: and their soules fed with this spirituall foode (in Christ) vnto eternall life. This is our communion with Christ: and the eating of his bodie, and the drinking of his blood. Thus by our true faith, and the working of the holy ghost, we are made his members and members one of another; & so one body in Christ:

he

he being our heade, from whom wee all, doe drawe of his fulneſſe. So wee eate Chriſt in ſuch ſort; as hee abydeth in vs. Rom.12.5. Col.1,18,to 23

The maner of the receyuing of this grace and vertue; and the incorporating of the faythfull into Chriſt, is a great ſecrete: and more then our tongues can expreſſe, or our mindes able to conceyue. Ephe.5,30,32.

This holy Sacrament (which ſome call the Lordes ſupper: others, the holy Communion of the body and blood of our Lorde and ſauiour Ieſus Chriſt, and commonly the holy Communion). Chriſt did inſtitute (and ordeyne) at his laſt ſupper with his diſciples. Which inſtitution ſaint Paul expoundeth and declareth in theſe words following. Mat.26, to 31. Mar.14,22. to 26. Luke 22,19,20.

I haue receyued of the Lorde that which I alſo haue deliuered vnto you, That the Lord Ieſus in the night he was betrayed, tooke breade: and when he had giuen thankes, he brake it and ſaid: Take, eate, this is my bodie, which is broken for you: this doe yee in remembrance of me. After the ſame maner alſo he tooke the cuppe, when he had ſupped, ſaying: This cuppe is the new teſta- 1.Cor.11,23, to 30.

ment in my blood: This doe as often as ye drinke it in remembraunce of mee. For as often as ye shall eate this breade, and drinke this cuppe: yee shewe the Lordes death till he come. Let a man therefore examine him selfe, and so let him eate of this breade, and drinke of this cuppe. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation: because hee discerneth not the Lords bodie.

1. Cor. 10, 16, 17

Further, Saint Paule sayeth, The cuppe of blessing which wee blesse: is it not the Communion of the blood of Christ? The bread which we breake: is it not the communion of the bodie of Christ? For we that are many, are one bread, and one bodie: because we all are partakers of one bread.

Note that as the breade is Christs bodie: So is the cup the new Testament. The new Testament is the promise of saluation made to all beleuers in Christ. Therefore the eating of Christs bodie is spirituall, and so sayth Saint Paul. 1. Cor. 10, 1, 2, 3, 4.

This forme & order of the Lords Supper we ought to hold, & wholy to keepe for the remembrance of his death and benefites, till he come againe at the end of the world to iudgement.

This

THis holy ſacrament, is a diſtributing of ſanctified bread and wine in the aſſembly of the faithfull (according to the commandement of Chriſt): To teſtifie that hee hath deliuered his bodie to death, and ſhedde his blood, for our redemption. The holy Sacrament what it is: & wherefore ordeined.

The viſible ſignes of the Lords ſupper are bread & wine. The things ſignified, is the breaking of Chriſts body (by the ſeparation of his ſoule from his body) and the ſhedding of his blood: for our redemptiō. And alſo our vnion with chriſt: that Chriſt maketh the faithfull pertakers of his body & blood, as ſurely and verely as they receiue the ſāctified bread and wine. And that the remembraunce thereof with prayſe and thankes vnto Chriſt for the ſame; is vnto our ſoules ſpirituall meate: and nouriſhment and ſtrengthening vnto our fayth. So the inuiſible grace in this Sacrament is Chriſt himſelfe. Rom.8,18

This holy Sacrament was inſtituted & appointed to bee done of all the faithfull, in remembrance of Chriſt his death, and the benefites wee receyue thereby. And that wee ſhould publikely declare 1.Cor.11.26. Luke 22,19.

and confesse (till hee come againe to iudge) that all our trust for eternall life and saluation; is in his death and merits.

Heb.13.15. 1.Cor.10,31. Ephe.5,20. Col.3,17.

Also this holy Sacrament is appointed to be a ceremonie of prayse & thankesgiuing. And that in celebrating it in our assemblies, we doe with prayse and continuall thankes, glorifie Christ: and giue him thankes for his death and passion.

1.Cor.10,17. Ephe.4,4,5,6. Rom.12,5.

Further, it is a token, of the vnion we haue with Christ: and is the bonde of loue amongst vs Christians. For we that are many, are one body in Christ, vnited together by the power of the holy ghost; Christ being our head, and we his members.

1.Cor.11,26. 1,Cor.10,17. Ephe.4.3,to 8. Col.3,17. 1.Thes.5,18.

And also the receyuing of this holy Sacrament, is a publike confession of our fayth: and a solemne binding of our selues, to leade a Christian life in fayth and charitie: (with continuall prayse and thankes to Christ for our redemption).

The

THe wicked do not eate the body of Christ: for Christ doth not dwell in them. And in whom Christ doeth not abide: without doubt is not partaker of Christ his bodie, nor any member of him (albeit he eate the sanctified breade and wine: which is the signe of his bodie and blood). He that eateth Christ; dwelleth in Christ: and Christ in him.

1.Cor.10,21. Iohn 15,1,to 8. Rom.8,9. mat.5,23,24.

(The wicked which are knowen; are to bee excluded from this holy Sacrament, vntill they shew their true fayth, by godly repentance).

Iohn 6,56. 1.Cor.5,9,&c. Mat.18,17. 1.Cor.10,21.

THerefore they which come to this holy Supper; must examine & proue themselues if they haue faith and repentance, and doe faythfully beleeue, that they are deliuered from damnation; by the onely mercie of God: for the merits death and passion of Christ Iesus our sauiour. And must desire to profite and goe forward in godlinesse and newnesse of life. And so to shewe forth the death of the Lorde in fayth and repentance, by their godly life, being heartily sory for their sinnes: and to be in charitie with all men.

1.Cor.11,28. 2,Cor.13,5. Mat.5,23,24. 2,Cor.7,10. 1.Cor.13,2,3. Gal.5,6.

1.Iohn 4,20. 2.Tim.3,5. Tit.1,16.

He that ſayth he beleeueth, and doe not ſhewe it, in his life and doings; is a lyer: and by his euill doings he denieth the power of godlineſſe. Such perſons profeſſe they knowe God: but by their euill workes they denie him: and vnto euery good worke reprobate. Saint Paul commandeth vs to withdraw our ſelues from ſuch, and haue no company with thé that they may be aſhamed. That they and euery of them may remember from whence they are fallen, and repent.

2.Thes3,6.14. 1. Cor. 5. Rom.16,17. 2.Pet.2.20.21. 22. Mat.12,45. Reue.2.5. and 3,16.

In baptiſme we are receiued into the church: therefore this is but once to be done in al our life. The Lords ſupper is a confirming of our faith, & feding of our ſoules, & muſt be often done: to declare the Lords death (as aforeſaid), and is to be done not to one alone, but in the aſſembly of the faithfull when they meete together.

1.Cor.10,17. and 11.26.

He that hath true faith is fed with Chriſt: to be ſaued bodie and ſoule vnto eternall life. To whom be all prayſe, honour, glory, power and thanks for euer.

Amen.

The

The conclusion and summe of this Booke.

THose thinges which are before written, consisteth briefly in this: That the Almightie God, and his fulnesse (which is, the Almightie power, that made Heauen and earth) That the same God dwelleth and abydeth bodilye in Christ Iesus. And that his holye Spirite (the Almightie power) which proceedeth from Christ: defendeth and keepeth vs, from the power of Sathan: and preserueth all the faythfull to euerlasting life. Of the holye Trinitie: and Gods prouidence.

Iohn 1. Colos. 1, 22, &c. 2, Cor. 5, 18, 19. Iohn 14, 15, &c. Ephes. 2. 18. Rom. 8, 9. 1. Cor. 6, 19. Phil. 2, 13. Acts 17, 28. Psal. 34. 7. 2. Pet. 1, 3, 4. 5.

Also that we beleeue to bee saued onely by the mercie of God: for the merits, death and passion of Christ Iesus our Sauiour. And that therefore God will heare our prayers, bee mercifull vnto vs, and forgiue vs our sinnes. And after our lyues here ended (at the tyme appoynted for the Resurrection) Christ will raise these our vile bodyes, out of the dust: Of fayth.

ioyning againe to them our soules: and will then make the bodies of the faythfull, lyke vnto his glorious bodie: to liue in heauen with him for euer.

1.Cor.5.18,19,21. Rom.5,10,19. 1,Iohn 5,13. 14. 1,Cor. 15,22. Col.1,13,14. 1,Thes 5,9,10. 1.cor. 1,30. Phil.3, 20,21. 2.Thes.3,14, &c. Luke 20, 35. 36. Iohn 11,25,26. 1,Cor.15,33. Iohn 20,31.

Of Sacraments.

Further, That the holy Sacraments of Baptisme and the Lords Supper, are holy signes: ordeyned to bee assured tokens to all the faythfull; of the mercie of God, by Christ. And that we doe receyue with them, by the working of the holy Ghost; such good benefites and graces from Christ Iesus: the which our tongues cannot expresse.

Matth,28,19,20. Luke 22,19,20. 1.Cor.10, 16.17. Iohn 6,63. Gal.2,20. Rom.8,9. Tit.3,4,to 8. 2,Pet.1,3,4,5.

Of the life of a Christian.

And also, That whosoeuer hath this assured fayth; shall be saued. And that hee which hath this fayth, will loue Christ his Sauiour: and will haue a continuall feruent and earnest desire to keepe his commaundements: And hauing sufficient to maintayne his familie (for that hee which doeth not prouide for them, hath denyed the fayth, and is worse then an infidell) will also

ſo to his power: comfort, helpe and relieue with his goodes, his needie neighbours and brethren in Chriſt. And (continually ſtriue with himſelfe againſt his wicked nature) to doe vnto others: as he would they ſhould doe vnto him.

Iohn 17,3 and 14,15, &c. 1. Iohn 3,23,24. Rom.7,14, &c. and 6,12,16, and 8,1,2. 1. Tim. 5,8, 1, Iohn 4,20. 21. Iam.2,17,26, Mat.7,12.

So the whole life of a Chriſtian is: to beleeue and truſt in Chriſt for ſaluation, (and all things elſe) louing him aboue all thinges. And to receyue the holy Sacraments; and loue one another: as Chriſt hath commaunded. 1. Iohn 3, 23, 24. Gal. 5.6.14.

Eſchew euill: and doe good.

What Chriſt hath commaunded, that we ſhould doe: what hee hath forbidden, that ſhould we not doe.

The ſumme of the holy ſcriptures is the Lawe and the Goſpell. The Law teaching vs what we ought to doe. And the Goſpell ſheweth vs the promiſes of God in Chriſt: and teacheth vs fayth and charitie.

The

Eccles.12.13. Pro.8,8.13. The whole duetie of man is: feare God, and keepe his commaundements. (The feare of the Lord, is to hate euill). And the dutie of a christian is, to know what Christ hath taught: and to doe thereafter (and fulfill it) to his power. Loue Christ aboue all: and thy neighbour as thy selfe: this is the summe of christianitie.

The Lord for his mercie, direct vs euer in his truth: and that directly, and only, we may all seeke Gods glorie. Now vnto the king euerlasting, immortall, inuisible, vnto God onely wise: bee honour and glorie for euer and euer.

1.Tim.1.17.

Amen.

See the principles of Religion more at large: in a little booke, named A godly comfort for all Christians.

Dayly Ieſſons to be obſerued of euery Chriſtian.

1 EVery morning and euening, and at thy meales: pray vnto God, and giue him thankes for his benefits, and be ſorie for thy ſinnes. And alwayes when thou art tempted to euill, then thinke on Gods cõmandement concerning that matter: and the godly feare to breake that commandement, will ouercome that temptation. For the remembrance of God putteth away euill.

2 Begin nothing before thou know, how to finiſh the ſame: and conſider well of the ende that may come thereof. Truſt not to much to thine owne wit.

3 Rule thy tongue, that it runne not before thy wit: but let thy mind rule thy tong. (Firſt thinke and then ſpeake: for words ſpoken haue power ouer the ſpeaker). Affirme nothing before thou know the truth: nor beleeue any thing rashly. Refraine from foule language.

4 If thou will correct any man, doe it with gentleneſſe. Be gentle in thy behauiour, and familier in thy communication.

5 Promiſe with good conſideration, (knowing firſt howe to performe it) & when thou haſt promiſed, performe it faythfully.

Requite

Requite benefites, for it is due to render deserued thankes.

6 Use no familiaritie with any vicious person: and beware of liers and flatterers.

7 When thou wilt aske counsell: aske it of him that gouernes himselfe honestly. And make no furious man, dronkard, nor vicious person of thy counsell.

8 Doe not that thy selfe, which thou dispraysest in another.

9 Eschew idlenesse: and bee not ignorant in those thinges, which is a shame to thee, not to know. Use diligence, and doe not that to morrow, which thou mayest (wel and lawfully) doe the same day.

10 It is more surer for thee to pardon, then to reuenge: for euery reuenge ministreth occasions of further crueltie. Therefore seeke to liue in peace with all men: and meddle not with those matters which perteyne not to thee. Be slowe to wrath, hate crueltie, and in thy furie subdue thine affections. Be not hastie, nor wrathfull: for those be the conditions of a foole. (Hastinesse causeth repentaunce: and frowardnesse hinderance.)

11 Use measure in all things: for temperance calleth a man backe from all euill

affections.

affections. Temperate ſparing, is good gayning (for ſmall expences often vſed, conſume great ſubſtance).

12 Remember what thou art: and what thou ſhalt be. and thinke nothing profitable, which is not honeſt and godly. Liue honeſtly, hurt no man, and giue to euery man his due. Eſchew euill and doe good, and God will bleſſe thee.

Giue glorie, prayſe and thankes: vnto Chriſt our Sauiour.
So be it.

Imprinted at London for Iohn *Hill: dwelling in Pater Noſter* rowe, at the ſigne of the *golden Eagle, and the* childe. 1590.